CHRISTIAN REGISTER.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"LIBERTY, HOLINESS, LOVE."

S. K. L. AND G. E. E., EDITORS PRO TEM. BOSTON, SATURDAY, JUNE 8, 1844. VOL. XXIII.—NO. 23.

SUNDAY SCHOOL SOCIETY.

The Sixteenth Anniversary of this Society was celebrated on Wednesday evening, May 29th, at Rev. Mr. Gannett's church. A large audience of pastors, teachers and friends of the Sunday School were present. The services of the evening commenced with a voluntary on the organ, which was followed by a chant sung by the sweet voices of a choir of about sixty children. Prayer was then offered by the venerable Rev. Dr. Kendall, of Plymouth, who supplicated the divine blessing on the cause which had brought us together, and upon all who are engaged in it. This fervent address to the throne of grace was followed by the singing of the following hymn to the tune of '*Flow on sweet Afton.*'

Our friends now we welcome, who've met with us here;
Our teachers we greet, at this altar so dear;
Now brothers, and sisters, with hearts full of love,
Ring out the glad chorus,—send praises above.

We love in our youth, in life's sunniest days,
To seek for the truth that will wake us to praise;
To join in the anthems that fall on the ear,
Like sweet mellow tones we've lingered to hear.

O, pure is the truth which the Sunday Schools give,
The Savior is teacher, in him let us live;
While he is our pattern, we'll make him our guide;
We'll live as he lived, and die as he died.

The Annual Report was then read by the Corresponding Secretary, Rev. R. C. Waterston. As it will be published, we will only briefly allude to its contents. In the commencement, a touching tribute was paid to the memory of the lamented Ware and Storer, both Vice Presidents of the Society, and earnest friends of the Sunday School. Interesting letters from distinguished clergymen of England and the United States were read in full, or in part, before the meeting, and heard with pleasure. During the last year the Associate Agents of the Society have visited 48 towns in five different States, 37 in Massachusetts, 5 in Maine, 4 in New Hampshire, 1 in Vermont, and 1 in Rhode Island.

Whole number of visits made,		81
" " " teachers in schools visited,		1,392
" " " scholars " " visited,		8,094
" " " people addressed,		22,879
" " " miles travelled,		3,488
" " " addresses made,		100

The travelling expenses were $105.72; the whole expenses of the Agency, $181.47.—During the past year, 8,700 tracts have been distributed, or 115,200 pages, being an increase over the last year of 1162. It is a matter of regret, that, while the labors and expenses of the last year have been greater, the income has been less than usual, the expense exceeding the income by the sum of $60.44. The Report closed with some remarks upon the good which has been, and that which remains to be accomplished. While positive statistics of crime prove that there has been a decrease in proportion to the increase of population, yet there is still much darkness to enlighten, much evil to overcome. The work of Christianity is not yet ever, and the time has not arrived when we may safely close the doors of the Sunday School.

The following original hymn was then sung by the children to the tune of '*Go, forget me.*'

Come, says Wisdom, why should pleasure
Steal your hearts from paths like mine?
Come, and make my gems your treasure;
Richer they than diamonds shine.
Children come, and thus arrayed,
Walk with me in beauty rife;
So in thee be all displayed
Pure, the perfect Christian's life.

O, how sweet, when thus are given
Hearts the youngest, brightest, best,
Running in the race for heaven,
That from sin the soul may rest.
Guide us thither, O, our Savior,
Never let us go astray!
God, our Father! grant thy favor,
Life and bliss in endless day.

Hon. Stephen C. Phillips, of Salem, the President of the Society, then spoke to the following effect: "At the close of another year, we have come together to contemplate the past, to observe the present, and to anticipate the future in respect to the Sunday School. How is it possible for us to meet together without regarding the institution of the Sunday School as a Christian institution! In reviewing the life and character of Christ himself, does it not seem that that character would be defective, or the history of that life imperfect, if we were deprived of all record of his interest and regard in the welfare of children? When others repulsed, he received them with open arms and with a declaration never to be forgotten. And how innocently and naturally the hearts of children then responded to his call.—How beautiful is the relation of children to Christ, and of Christ to children! When he entered Jerusalem, he paced its temple courts, and performed his characteristic works of mercy, his miracles of love. How was he regarded by those in authority? With contempt and scorn. But as he entered those Temple courts, the children collected to salute him with their hosannas of praise. The Sunday School is designed for this time and forever to embody and personify the Savior in the hearts of children. A voice still utters what was long ago spoken; 'Suffer little children to come unto me, and forbid them not, for of such is the kingdom of Heaven;' and the call is still made by this institution to all who come within its influence. What the nature of children was when Christ lived, it must be now.—But I cannot conclude without performing an official if not personal duty. All remember the circumstances under which we closed our last annual meeting, and the deep emotions excited by the announcement of the death of one of our Vice Presidents, the first who ever died in office. While listening then to the voice which arose from the scarcely closed grave of the lamented Rice, another event was in progress, rich in instruction for us, and we ought to listen to it with a profound interest, such as no other event ought to excite.—The death of Ware, at the close of such a life, such a death, rich in all the hallowed and hallowing graces of Christianity, must endear his memory in all our hearts. The death of such a man has a value surpassing that of his life. There is life in such a death to all who hold the faith which he so beautifully expounded and exemplified. He has gone, but he has not departed alone. His death occurred near the commencement of the year, and now, near its close, another Vice President has been called from our midst to join him in Heaven. Rev. Mr. Storer was a man of a kind spirit, and upon all his friends produced the impression of his personal excellence and worth of character. He is gone! they are gone! But still they are not absent from us. They may be present now. It is a peculiar satisfaction derived from the faith of our hearts that it assures us of the constant presence and sympathy, and kind recollections of departed friends. They are gone, yet they are with us, and our grateful hearts with theirs would be united until faith becomes reality.'

Rev. Mr. Fosdick, of Sterling, spoke upon a point suggested frequently and strongly in the Report of the Secretary. We mean the use of the Bible in the Sunday School as a more prominent, if not the exclusive text-book for instruction. It is for Liberal Christians, who stand in the fore-front of the Protestant ranks in asserting the doctrine of the sufficiency of the scriptures, to follow out their principles in the instruction of the young. We should present children the peculiar doctrines of Christianity. Some think that they should reach a more mature age before doctrines should be unfolded to them. But such an idea is impracticable. We cannot prevent the mind of a child from being occupied with some views of the doctrine of religion. In teaching doctrines, we should take the Bible as the standard of our instructions.—There are other influences in this age, placed side by side with the Bible. Tradition is placed on a level with the Holy Scriptures, and there is a disposition to detract from their integrity and authority, to regard them as imperfect, and the Gospel as not adapted to be presented to the minds of children. Let us take, then, the Bible for our main text-book, and let none other usurp, as none other can supply its place.—Question books might, with advantage, be generally consigned to the use of the teacher in his study and preparation for the Sabbath. If he studies the scriptures, with this aid, before going to his class, and then presents to his pupils some life-like story from the Old or New Testament, or makes the Gospel the object of remark, and the means of religious influence, he will accomplish more good than in any other way, and will find success to accompany his efforts.

The children now united their melodious voices in singing the following original hymn to the tune of '*The morning light is breaking.*'

O'er morning's life is breaking
The *Son's* resplendent rays;
Our youthful hearts are waking
To celebrate *his* praise.
The pure and living fountain
Sends out its gushing stream,
A coal from Zion's mountain
Illumes our happy theme.

'The morning light is breaking,'
The light of living truth,
Its inward progress making
To sanctify our youth.
Come, ever blessed Savior!
Come fill us with thy love;
May we in our behavior
Prepare for joys above.

'The morning light is breaking,'
Its radiant beams display
The wisdom we're partaking,
Which ushers in the day—
The promised day of glory,
When seated round his throne,
We'll hear anew the story,
Of God's beloved *Son*.

Rev. Mr. Osgood, of Providence, spoke of the danger of exaggeration in our views of the nature and object of the Sunday School. Some are apt to think that the Sunday School is a new institution, whereas it is only a new form of an old thing. Many forget the reverence due to the old institution. We are to look upon the Sunday School as owing allegiance to, and forming a part of the Church. We must not exaggerate our ideas of the child's nature. It is true that Christ said: 'suffer little children to come unto me and forbid them not, for of such is the kingdom of Heaven.' But does this mean that all the children who attend on Sunday Schools are embryo angels, ready for Heaven? The true rendering of this passage is, that of such hearts the Christian Church is to be built up; we must begin with the young, if not with their angelic virtue, with their childlike simplicity and trust. They must be taught to give allegiance to the Church of Christ. The Sunday School sometimes becomes a secular affair; natural history or some other science is taught and the Gospel is made a secondary subject or neglected. The New Testament idea is that young children be considered as members, (not communicants) of the Christian Church. Christianity is not something which they can choose or reject at pleasure. What folly to do away with the allegiance of young minds to the Church of Christ. If Christ should inquire of many 'where are the lambs of the flock over which you are ordained to minister,' they would be constrained to say, 'we have given them over to the Sunday School, the teachers will take care of them.' Why should this be? Men are ready to feel that they owe obedience to the Church. Let us point children up to Jesus, and they will be ready to feel the same idea. We must make them feel that they are enlisted in the cause of Jesus, and that the Sunday School is that sphere in which they may show their allegiance. Christian ministers need to acknowledge this also. No good can be done without looking to a high source for strength and assistance. We must draw from the river which maketh glad the city of our God, looking to Jesus as the author and finisher of our faith, and to the Sunday School as constituting a part of the Christian Church, and it will awake to new vigor and life. Children, remember this, remember that you are fellow-citizens of the saints of the household of God. Young men and maidens, never forget the songs in which you have this evening united, and never lay them aside when the temptations of life assail you. Lambs of the flock of Christ, God's blessing be with you.

Rev. Mr. Holland, of Rochester, observed that wherever the banner of our faith had been carried, children have been the first to gather around it. The Sabbath School has always grown faster than the society. We must begin at the foundation, and we trust and believe that we may thus raise up a generation to sustain the institutions which we are endeavoring to build up. Text books, if we do not go beneath and beyond them, will not accomplish the true object of the Sabbath School institution. There are deep yearnings, fond desires, strong emotions within the hearts of children, which call for something more than merely secular, historical and statistical instruction. In the Sabbath School connected with the State Prison of New York, instruction has been given chiefly from the Union Question Book. What was the impression made? On being asked a certain question from the book, the pupil would give the annexed answer, and then begin to laugh and play. A friend who entered the class one day, asked for what religion was given, if it was not to open a bright and glorious prospect of future world. The fountains of feeling then began to gush forth almost at once into tears, and one solemnly confessed a resolve to lead a new life. We must feel on the subject of religion, cultivate the spirit of love, and from warm and living fountains, bring the truth to those who are thirsting to receive life.

These remarks were succeeded by the following hymn, sung to the tune of '*Invitation.*'

First Choir.

Come unto me, the Savior cries,
Children come! Children come!
Flee folly's path; be early wise;
O now come! O now come!
Sit at my feet, and learn of me,
Patient, and meek, and lowly be;
Deny yourselves, and follow me—
Children come! Children come!

Second Choir.

Yes, blessed Savior! at thy call,
We will come! We will come!
To follow thee, forsaking all;
Now we come! Now we come!
Implant thy spirit in each heart,
Thy truth, and love, and peace impart!
Thus to be with thee where thou art,
We will come! We will come!

Rev. Mr. Harrington, of Providence, offered some excellent remarks to the following effect: 'I rise to utter a thought inspired by a single sentence in the Report. "As the teacher is, so must the school be." All must feel this to be true. As each individual teacher is, so will his class be. Where interest and attention are manifested on the part of the teacher, we have interest and attention on the part of the children. And where shall we hope to obtain the foundation of love and sympathy and interest? Only from a consciousness of the value of the truth, and of the value of religion to our own souls, and in no other way. We may have our books of questions and answers, we may do all to interest them, we may be full of anecdote, but they will all prove nothingness unless we know what the truth is. Christ came to bring truth into the world. Do we have it? Do we go to our classes, and show them, by example and precept, that we appreciate the great truths of Christ's Gospel? Do we exhibit humility, simplicity and lowliness? Or do our children see us on the week-day parading the streets for the sake of showing our fine dress? Let us teach the truth above all things as our duty and pleasure. Do our children know that we so value it? Teachers in Jesus Christ, never let them know that you waste hours in frivolous pleasure, that after nights spent in the gaieties of the ball room, you come to assume the solemn duties of the Sunday School. If there are any of us who have not the consciousness of effort for the truth, let them begin to pray for the influence of God's spirit to-night, that they may go to their classes on the next Sabbath more prayerful, more devoted, more true to their responsible trust.—Children, will you help your teachers? We have said a word to encourage them in their duty. Will you come to the Sunday School conscious that you have souls, and seek to train them up for heaven and nothing else in this world? Will you come in the spirit of prayer, and learn to pray every day? How pleased have I been with your sweet songs! I have heard a great deal of scientific singing, but none which touches my heart more than yours. And if I should even be so true to my duty as to reach that heaven which is the end of the righteous, it is my most earnest prayer that I may meet you there, and hear you sing the song of the Lamb before God the Father.'

Rev. Mr. Cordner, of Montreal, gave an interesting account of the prospects of our cause in England and Ireland. The course of instruction given in the two islands differs in some respects. In England, it is customary to mingle other instruction with religious instruction, and sometimes even reading and writing are introduced. We justify this mode however by the peculiarity of circumstances, which warrants a departure from the system which ought to be followed.—In Ireland, the instruction in the Sunday School is purely religious, the Bible, and the New Testament particularly, being made the text book. The great doctrines of that book are taught, as well as its precepts to be obeyed, and its examples to be followed. The system has wrought well in Ireland. The community has become interested, and more money was collected for the institution during the last year than in any previous years. The Bible is the principal book used in the Sunday School, and one thing we have learned, that we may place the Bible in the hands of the young, without fearing that it will lead them astray. Under certain circumstances, sectarian teaching in a certain sense is necessary. It is often necessary that we insist on some distinctive doctrines.—The cause of Sunday Schools in England and Ireland is advancing. The efforts of the city missionaries in London have been exceedingly successful. They have collected a large Sunday School where the young are taught the principles of morality and religion. In Ireland, there are two Sunday School Societies.—We should look upon the mission of the Sunday School teacher as the most exalted one can bear. He takes the young mind and exerts an influence upon it, which will shape its course for life. Some may become weary with their task. But if they would only recollect the object in view, how could they ever be weary? Besides, how do we know who they are who fill our Sunday Schools? The greatest men arise from the midst of obscurity. Franklin was a poor printer's boy. And as the poet says:

'Full many a gem of purest ray serene
The dark unfathomed caves of ocean bear;
Full many a flower is born to blush unseen,
And waste its sweetness on the desert air.'

So within the humble walls of a Church, or a Sabbath School room, it only requires that we stir the mental gem in the bed of its obscurity, and it will rise to the surface by its inherent buoyancy. We have only to bring it within the rays of Christianity, and it will shine with resplendent brilliancy, and cast its light around on all within its influence. Let none then commence the work of Sabbath Schoo teaching, until they understand its importance, and then let them bind themselves to carry out the great work, the sanctification and regeneration of humanity.

Rev. Mr. Waterston, after expressing his regret that modesty had prevented Mr. C. from giving some account of his Sabbath School Society, said: 'Mr. Cordner has come not only from England and Ireland, but from Montreal, where he has been laboring, during the past winter, to build up the Church of Christ. He has come hither to gain assistance by which a temple may be raised, wherein he may have a Sabbath School and preach the word of God. I hope that we shall show him that we have hearts, and that those who have purses will put their hands into them and contribute generously. I hope that every one who has a thousand dollars will give a hundred, that every one who has a hundred, will give ten, and every one who has ten will give one to sustain the good cause. I trust that he will be able to build up his neat and humble temple, and that the Sabbath School he has formed will prosper and flourish.'

The following original hymn was then sung to the tune of '*Song after rain.*'

Come away, O Come away,
Let us leave mirth and play!
For our Sunday School Teacher
Now calls us together.
Come away then, come away,
And welcome this day!

O the Schools, blest Sunday Schools,
Where are taught life's great rules!
Where salvation's deep river
Runs gladdening forever.
To our School then, there to find
Food for soul and for mind.

Glad the sound, O glad the sound,
Echoing all around!
It comes from the Savior
Full of mercy and favor.
Let the sound then, let the sound
Re-echo around!

Haste away then, haste away,
To the courts where they pray!
While each heart rejoices,
There lift we our voices.
Let's away then, let's away,
To learn there, and pray!

As the audience were retiring, the children united their harmonious voices in the following appropriate hymn.

Good night! good night, to speech and song,
Good night! for time is fleeting,—
May memory's voice remind us long
Of this our happy meeting.
And may you wake, with bosoms light,
Unclouded by a sorrow,
From dreams of all you love, to-night,
To pleasant hours to-morrow.
And for a theme,
May every dream,
From Hope her rainbow borrow.
Good night! to all a kind good night.

Good night! good night! we humbly pray,
To heaven our hearts addressing
Our every thought, and act to day
May meet God's holy blessing.
Pure as the dew unseen ascends,
In morning's sunny hour,
Pure as the spotless lily bends
To heaven her vestal flower,
So purely there,
Oh, let our prayer
Rise to the same good Power.
Good night! to all a kind good night.

We have given only brief and imperfect abstracts of the addresses made on this interesting occasion, but brief and imperfect as they are, we hope that they will be read by those teachers who were unable to be present, with a portion of the satisfaction we enjoyed in listening to them.

We must not close our remarks without alluding to the interest manifested in this meeting by all present. Happy were we again to hear the voice of venerable age addressing the throne of grace in the simplicity and earnestness of childhood. Happy to see so many pastors interested in the lambs of their flock, and ready to speak a word of encouragement to the teachers. Happy to observe so many teachers present, seeking for more knowledge, that they may accomplish more good. Happy again to behold the smiles, and listen to the harmonious strains of young children. But we trust that pleasure was not the only emotion awakened in the hearts of teachers and the friends of the Sunday School. We hope that the deep truths spoken from sincere hearts will become the subjects of meditation and earnest thought as long as we are teachers. We trust that they will purify our hearts, elevate our aims, ennoble our characters, and produce a corresponding impression on our pupils. We were called upon to study the Bible more constantly; to entertain higher views of the Church and the Sunday School, and their relation to each other; and to become more powerful, more devoted, more humble followers of Christ, that both by precept and example, we may teach our pupils to seek the Savior, who was the friend of little children. May we all meditate on these things, until the 'fire shall burn' within us, until we shall form earnest resolutions of continued patience and perseverance in our holy work, until we can go to our pupils with the feeling that 'we are what we would have them become.' Thus only can we derive any permanent benefit from these annual jubilees of the friends of the Sunday Schools. Thus only we hope that this anniversay of the Sunday School Society impressed the minds and hearts of every teacher present.

We trust that the children will profit by the advice given them, and that the impressions then made upon their hearts will have a lasting influence upon their lives and characters. We cordially respond to the sentiments of a writer in the Christian World: "Heaven grant that their tempers may always be as sweet as their voices were that night,—that their lives may be as serene and joyful as their countenances were then,—that they may make melody unto the Lord in their hearts as they did in our ears with their voices, and that 'the music of a grateful *picty*' may hush all the discords of their earthly being."

A TEACHER.

[For the Register.]

'THE BANNER PRESENTATION.'

Why gather to that house of prayer,
A numerous and happy throng,
What great occasion brings them there,
And why those bursts of rapturous song?
Oh 'tis in honor of a cause
That merits every Christian's aid,
That meets with heaven's high applause,
For by it vice and sin are stayed.

In ages past, 'twas deemed no sin,
To harbor in our homes a fiend
Whose death-like grasp so long had been
The cause of every drunkards end.
That fiend was rum; or, gentler name,
'Twas spirits, wine,—whate'er you will,
They all contain the maddening flame,
And all our grave-yards fill.

But like the genial breath of spring,
When 'neath stern winter's icy sway
It creeps, its healing balms doth bring
And drives cold winter far away,
So has tais cause its influence shed
O'er the drear winter of their life,
Who, breathing still, yet are they dead,
Or weary of this mortal strife.

But on this night a happy band
Of temperance warriors armed for fight,
Have pledged their heart, and pledged their hand,
To bear on high a banner bright,
Whose gilded silken page they see
Bears impress of fond woman's aid,
And 'neath its folds they'll never be
Of danger or defeat afraid.

For who those little ones could see,
(Sweet buds of innocence and love,)
And could not feel that cause would be
Upheld in triumph from above,
Which numbers in its teeming throng,
Being so free from earthly stain,
Or doubts would freely bound along
O'er all the earth and dancing main.

Oh had some gifted poet seen
Those forms that well that banner graced,
Or some great painter there had been,
And that sweet group on canvass traced,
Then might we read the numbers sweet,
And find an echo in each breast,
Or view the picture all complete,
Bright emblem of eternal rest.

Then fling that banner to the breeze,
And bear its motto far and wide,
Till blooming flowers, and nodding trees,
And every hill, and mountain side,
And woody dell, and valley green,
And every River as it flows,
Shall greet it with a joyous strain,
And sing its triumph as it goes.

South Boston, May 28th, 1844. F. M

MESSRS. EDITORS,—If you think the following statement regarding the salaries of the Clergy of the Episcopal Church in England calculated to interest the readers of the Register, it is at your service. It is taken from the Gentleman's Magazine for 1830, strong authority for the Episcopal Church.

6	Curates	receive	under	£20 or $100
59	"	"	"	30 or 150
173	"	"	"	40 or 200
441	"	"	"	50 or 250
892	"	"	"	60 or 300
300	"	"	"	70 or 350
415	"	"	"	80 or 400
458	"	"	"	90 or 450
156	"	"	"	100 or 500
500	"	"	"	110 or 550
69	"	"	"	120 or 600
207	"	"	"	130 or 650
52	"	"	"	140 or 700
32	"	"	"	150 or 750
162	"	"	"	160 or 800
2	"	"	"	170 or 850
15	"	"	"	180 or 900
5	"	"	"	190 or 950
3	"	"	"	310 or 1550
1	"	"	"	340 or 1700

In what manner will they be able with these scanty means to meet their common ordinary expenses. The expense of the education of one son alone absorbs their whole means. They are expected to be charitable, to give alms, to subscribe to assist their poor brethren, but silver and gold they have none. The Bishop of London says, a clergyman with £500 per year, will have nothing to spare, and with some truth. The average number of children to a marriage is 4 to 5; estimating it at 4. On the most reasonable scale put it thus:

Two sons' educations,	£140
Two daughters' portions	140
	£280

There are 43 who receive the whole income of the benefices, which they serve. Two receive one half of the income, and one is paid two guineas, on each Sunday. With respect to the grosser value of their livings, where the incumbents are now residents, it is stated that there are 2,496, under £300 or $1500 and 1233 of the value of £300 and upwards.

In the same work, of Nov. 1835, it is stated that in the Church of the *wealthiest* nation in the world, in a Church which has been endowed by the piety of their ancestors, and enriched by subsequent donations, the average value of the livings in the diocese of Bath and Wells (a rich diocese) amounts only to £200, or $1,000, and no more to a sum less than the Dissenters of a trumpery chapel or a bye-lane pay their ministers: to a sum less than a banker or a merchant pays his clerk: to a sum less than the cost at which a child can be educated at Eton school. Farther, it is stated, they are expected to bring up their families decently, respectably, and suited to the grade of society in which they move. Making a charge for his children of £280.

For him, his wife, his house, his books, his charity, then remain £220, and yet we put all on too low a scale. An University education is indispensable for a clergyman; that at the lowest is £200. How could a clergyman bring up two sons to the Church? how one? If his means when in the Church are to be so low, the expenses to enable him to educate himself for the Church ought to be reduced in proportion. Again, a clergyman ought to be a man of learning; you give him a taste for it, and then you put him in a situation where he cannot pursue it for want of means. The head shopman, a young and single man generally, to a silk mercer in London receives £300 a year! [p. 506, Gent. Magaz. for Nov. 1835.

DR. ROBBINS' ADDRESS UPON INTERESTING BIBLE STATISTICS.

We take from the New York Republic the following report of an interesting address made by the Rev. Dr. Robbins, of Mattapoisett, Mass. at the late anniversary of the American Bible Society in New York.

"When our pious forefathers came hither, said the venerable doctor, they brought their Bibles with them; for their object in coming was not merely to spread the principles of free government, but the Gospel, and its free principles also. Thus one of the greatest blessings ever bestowed by God upon man was handed down to us by the hands of our fathers, as it had come down to them from the apostles and prophets themselves. Among the copies of the Bible brought over by the pilgrims of New England it is pleasing to the lover of Biblical lore to see several editions of a most rare and scarce date. One of these is in the possession of this society, and is very valuable. It is St. Jerome's, and bears the date of 1486 in its imprint. English Bibles were brought into vogue wherever the tongue was spoken, at a very early period after the reformation; Cranmer's in the time of Henry VIII.—the Geneva Bible, which was a translation by the English exiles from the persecutions of Mary—the "Bishop's Bible," which was the standard one for a long period of the Reformed English Church during the reign of Elizabeth. It was so called because translated and published by the royal command under the supervision of the Bishops of the Church.

Then came the noble translations of the commissioners under the appointment of King James, our present standard edition. This translation was made in 1611. And lately, at Oxford, there has been a magnificent copy of this edition, "King James' Bible," printed word for word, page for page, letter for letter, a perfect *fac simile* of the first original copy. I believe (added the Dr.) that a copy of this curious and eloquent work is in the possession of the American Bible Society. Cranmer's Bible is now exceedingly rare, and it is difficult to find a perfect copy in this country. The Geneva Bible was a great favorite with the Puritans, and accordingly there are many of them in this country, especially in New England.

The "Bishop's" is a work of great authority, and displays the greatest labor, and the most profound learning, on the part of its collations: it is very rare, on either side of the water. Fewer were printed than of the Geneva Bible, as the latter was even a greater favorite with the Puritans of the time. I know of but one entire copy of the "Bishop's Bible" in this country, and this was a present from the great Bible collector of his age, the Duke of Sussex, who, having a duplicate in his possession, was pleased to send it to this country, in hopes that it would prove of utility, and be carefully preserved, as indeed it is.—As to the last in the list, the "King James's," it is well known, being that in common use. The "Bishop's Bible" has several peculiarities of translation, some of which are very striking and beautiful. For instance, in the second verse of the fourteenth chapter of Job, instead of the phrase, "and continueth not,"—the translation is "and continueth not in *one state*;" how expressive, how full of meaning the rendering!

Of the Bibles printed, from the first, in our country, I will now say a few words. The first was Elliot's "Indian Bible," which displays much pains and genius in the preparation; a Herculean work, indeed. It was published in the year 1663, and the second edition twenty years thereafter. It is very scarce, although, there are copies, (a few of the first edition,) extant. It was printed at the expense of an incorporated body in England; and a half century elapsed without the publication of any other American copy of the Bible. In 1768, according to Dr. Holmes, the author of "American Annals," an English Bible was printed in Germantown, Pennsylvania, but this I am inclined to think, is a mistake. I have never seen a copy, although I have taken great pains to search it out; nor have I ever seen any one who has been more fortunate in this particular than myself. It is said that a Bible, in English, was printed, contrary to law in Boston, being an exact copy of a London edition, or an Edinburg one, I am not certain which, and that copies of it are now existing. If so, it would of course be difficult to identify them. And now come to a very interesting fact, and one that Americans ought to know and remember. In the time of the Revolutionary conflict between the colonies and the mother country, in consequence of the great impediments interposed to conveyance between the two, and the suspension of intercourse, there was found to be a great want of Bibles. Robert Atkin, of Philadelphia, a bookseller, in this exigency, expressed a wish to Congress to issue, under their protection and patronage, a copy of the Scriptures, and for this purpose, petitioned that body, then sitting in Philadelphia, in 1781, for permission to do so.

A favorable report [which Dr. R. read] was made upon this memorial, and a Committee was appointed consisting of Mr. William White, (afterwards Bishop White,) James Duane, and mother, to supervise the publication proposed; they discharged this duty, made their report to Congress, and a resolution of approbation was passed by that body. [Applause followed the relation of this incident.] Here, continued the Doctor, is the only act of our country as a country, in favor of the Bible! The only act in behalf of the Bible, since the Declaration of Independence. Here we see our venerable fathers taking an early and decided stand in favor of the Holy Scriptures, and for the spread of it over the country. Mr. President, I do not wonder that Cornwallis labored in vain, in his attempts to subdue such a race of men as that; that his redoubts failed, while the rulers of the land were looking to heaven for assistance, and were relying upon the Bible as their guide and monitor. Sir, it was then a Bible land,—a Bible country,—a Bible government! And so, while their sons do as they did, and rely on God's word for aid, there can be no danger for the perpetuity of our institutions, the permanency of our government. They trusted in a power that did not, could not fail them. Dr. Robbins was of the opinion that one of the greatest and most efficient causes of the success of the American army, in the revolutionary struggle was that near identity which existed in the religious creed of the country, so far as the fundamental principles of religion were involved.

The Episcopal, Puritan and Dutch churches, which were early established in America, did not differ materially in their radical tenets of the Christian religion and their articles of faith were, in the main, identical. He alluded, in very eulogistic terms, to the pious Huguenots who emigrated hither from France in the time of Louis XIV. and to the copies of the Scriptures brought here by them. They were of the same faith with the rest of their Protestant Christian brethren of their time, and were represented, as is well known, in the Council of Dort. And this agreement in all the principle articles of faith laid the foundation, said Dr. R. the basis of that firm and happy union, which is now the glory and pride of our land. May it long continue, aye, while time endures, and may its trust and reliance be ever the same as at first!"

AMERICAN PEACE SOCIETY.

This Society celebrated its sixteenth Anniversary on Monday, May 27, at 7 1-2 P. M. in the Central Church, Winter st., the President, SAMUEL E. COUES, Esq., in the chair. The audience, though not large, was respectable in numbers, and listened with apparent interest to the exercises of the evening, which were introduced by the Rev. W. M. ROGERS, of this city, with reading a few verses from Isaiah, and with prayer. The Rev. G. C. BECKWITH, Cor. Sec., gave a very brief outline of the report, occupying less than fifteen minutes, and dwelling on the progress which the cause of peace has made since its origin in 1815.

It is difficult to ascertain precisely how much has been accomplished; but if men now hold war in deeper abhorrence than formerly, if they have clearer perceptions of its guilt or its evils, if they are more disposed to condemn it on grounds of either duty or policy, if they are less inclined to abet or tolerate appeals to the sword, if they have actually abstained from it longer than they had for centuries before if there is a growing demand from the people for other means of adjusting difficulties between nations, if the rulers of Christendom are themselves beginning to adopt pacific expedients for the adjustment of their difficulties as their permanent policy, then have we all the proofs of success which the nature of the case will admit.

Such proofs then are; and the Report proceeded to illustrate and confirm each of the above positions, dwelling chiefly on general facts, but occasionally giving details of much interest. One in particular was mentioned in reference to Noah Worcester, the great pioneer of peace in modern times, whose first pamphlet on the subject, though then far in advance of public sentiment, is now a pretty fair index to the views and feelings of good men wherever the English language is spoken. A striking change has already come over the minds of the civilized world on this subject; and the Report insisted, that the general peace of Christendom ever since, and *only* since the origin of peace efforts, is as truly owing under God to the cause of peace, as the results of temperance or missions are to associated efforts in those causes. It was said, that this cause had probably saved ourselves, within a few years, from several wars, first with France in 1835, with Mexico in 1838, and finally with England herself. In reference to Mexico, statements were quoted from Ex-President Adams to the effect, that the friends of peace were instrumental of preventing a war with that Republic, and that the Peace societies, if they had never done any thing else, would for this alone deserve the thanks of the whole nation.

The Report, after alluding to the First General Peace Convention in London last June as the leading measure of the year, glanced at the Society's operations at home. Less has been attempted than usual in the way of funds about $2,500 having been received, and about $3,600 expended, leaving a debt to the treasurer, with former arrears, of $3,600, for the payment of which, reliance is placed on a part of Mr. Ladd's estate bequeathed to the Society, and at length available for the purpose. In every other department, efforts very much as in former years—one man as Cor. Sec. and another as Treasurer and Gen. Agent, with one lecturer under commission through the year, and two others a part of the time. As large a number of publications as usual; of the Society's periodical alone, more than 100,000 copies, equal to some 2,500,000, tract pages; and besides these thousands of volumes, some scores of thousands of tracts, and a multitude of articles published during the year in various newspapers, and probably reaching more than half a million of minds through the land.

Other items of interest were omitted, and the Report closed with some notices of friends deceased during the year—in this country of Henry Ware, Jr. D. D an early, able and devoted co-worker, Horace Appleton Haven, of Portsmouth, N. H., who bequeathed to the Society $1,000, Daniel Choate, Esq., Reading, Mass., who left $100, and Hon. Thaddeus Spaulding, M. D., South Reading, Mass., an excellent friend of this as of every good cause; —in England, of Thomas Thrush, at the age of 83, the warrior turned Christian, who resigned his commission in the British Navy in 1824 from the belief of its being inconsistent with the gospel, and of William Allen, at the age of 74, one of the originators of the Peace Society, and long the associate of Clarkson, Wilberforce, and Buxton in their labors of love; in France, of our estimable countryman, Geo. M. Gibbs, a native of South Carolina, but a resident in Paris for the last fourteen years, and an active officer of the Paris Peace Society.

The Annual Address was delivered by Walter Channing, M. D. of this city. He introduced the subject by referring to the adjustment of the late Boundary Question, which was first, according to custom, referred to the mediation of a third power, the King of the Netherlands. His award pleased neither party, the king had his labor for his pains, and the whole question remained as before. It was finally adjusted by two great men acting in behalf of two great nations in such a way as to show the true greatness and the magnanimity of peace principles.

He next adverted to the long continued peace which the nations have enjoyed, and to the blessings it has conferred on the world. We have assembled to speak of peace, and to rejoice in it because it is so much in accordance with the mission of Christ. His birth was announced by the anthems of peace, his baptismal consecration to his work was accompanied by the voice of peace, and when he left the world he said, 'Peace I leave with you: my peace I give unto you.' Besides, peace is commended to us for its real honor and dignity. It gives to men power over themselves. It has too the element of justice which gives harmony and beauty to all the works of God.

He then spoke of war, which he called a human institution for the settlement of national disputes. It is sanctioned by law as the duel once was for the settlement of private disputes. In the uses to which war puts men, it has been said that it turns men into machines. But this is saying too much, for in fact it makes them but parts of machines—a mere screw, or bolt, or cog, in this great machine of war. He then graphically described the process of hammering and filing, and scouring a single new recruit in the British service, to fit him for his place in the barbarous and complicated machine of war.

The address will soon be published, pursuant to a vote passed immediately after its delivery,

and will be found to be well worth a careful perusal. It is well written and contains new and important views of the subject which should be spread before the minds of the community.

The following persons were elected members of the Executive Committee.

SAMUEL E. COUES, *President*.

Rev. James W. Parker, Rev. William Crowell, Rev. George C. Beckwith, Lewis T. Stoddard, Esq., Rev. Louis Dwight, Rev. Charles Brooks, Joshua P. Blanchard, Dr. Walter Channing, Francis O. Watts, Esq., Rev. James Thurston, Lewis G. Pray, Esq., James L. Baker, Esq.

CHRISTIAN REGISTER.

BOSTON, JUNE 8, 1844.

DO OUR VIEWS OF RELIGIOUS TRUTH FOSTER SCEPTICISM?

It is a question that we are very frequently compelled to entertain. Perhaps this would be annoying, were we not able to recall several occasions, now historical, upon which the inquiry was urged by persons reckoned at present very weak. It would be annoying, were we not more and differently annoyed by the reflection, that establishments of all sorts, whether articles or creeds be the key stone, are, notoriously, shelters for infidelity. We hear the question very calmly. We are in no haste to defend ourselves against the formidable charge, urged, as we sometimes hear it, in a truly awful tone, by persons who have never taken the trouble to inquire into our views, or trace them to their logical results, by persons, who, at the most, have read Priestley and Belsham. Still we are moved occasionally, in the hope that what we write may come under the eye of some unfortunate victim of superstition, to call attention to the tendency of the prevailing Christianity, to foster scepticism, and to point out the wide discrepancy between the Gospel as usually taught, and the Gospel of Jesus.

There is a sentence of the Apostle Paul, which has always seemed to us full of meaning. In every place, where men are seeking to discover the ways of God, and to arrange their views of religious truth, it should be written out in bold characters, a perpetual admonition to liberality and caution. It is this—'O the depth of the riches, both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor?' Now in the common 'plans of salvation,'—we dare not say how much we dislike this term,—this favorite sentence is quite set at nought. And, because it is set at nought, many sincere persons, who might have rejoiced in the bright shining of the truth, have been shut out from the privileges of Revelation.

It is surprising, the neglect of this sentiment of the Apostle. It might have been expected, perhaps, that the necessity of caution would have been continually and fully realized in every attempt to explain and justify the ways of God, —his methods with man. But the fact does not answer the expectation. This most difficult of enterprises has been undertaken, in many instances, with a singular rashness, and men have soon found a beginning and an end, for the scheme of the universe. The mystery that encompasses its author, and the mystery that encompasses his noblest work, the human soul, have not prevailed to secure cautious speech, much less silence. Hence the countless fancies of the earnest religionists, hence their unworthy conceptions of the Deity and of his purposes. Strange though it be, whenever men have thought upon religion, they have been ready to circumscribe the Infinite, and to offer so called full explanations of matters confessedly inexplicable. And if this has been the prevailing tendency, when materials out of which systems religious or irreligious must be framed, have been scanty, in the twilight season of the world, the passion for explanations and theories is found to have been rather fostered than restrained, when the human mind has been aided in its great task of inquiry, by a sure light from the Source of Light. Revelations faithfully received and carefully studied, are suited to make us humble and cautious. Yet they may be perverted to the encouragement of hasty and foolish generalizations. Gladdened and rendered confident by the thought that we have received so much knowledge, we are ready to fancy that we are able to discuss every subject, though there be matters to which the word of God only alludes, least of all proposing to unfold them, into every detail, before the eye of the finite mind. We build upon what is written a vain pretence of wisdom, beyond what is written, yes beyond what can be written; the doctrine vouchsafed for our guidance, we abuse for the support of a foolish fancy of omniscience, we approve ourselves good children of our father, by the perpetual craving to be gods, knowing all things. And since the whole is more than any part, since the divine can never be comprehended in its fulness, by the human, our theories of God, our theories of his revelations, must be imperfect, erroneous, and consequently harmful;—ridiculous, also, we might say, were we not rather inclined, in view of the importance of the subject, to be mournful than mirthful. He who lives under the light of Revelation is ready to fancy, not only that he can do all things, but that he can know all things. And, indeed, he is furnished, for his better guidance and comfort, with many glorious statements of absolute truth; but nevertheless, these statements are not arranged for him, disposed and harmonized into a system; and in his zeal for complete knowledge, he must not appeal to the Book, in support of his theories, otherwise he may make vain even the word of God, by human speculations.

Truth understood is valuable; truth misunderstood is powerless, or powerful for evil, not for good. Human philosophies of revelation, and human theories of revelation, embodied in creeds and formularies, and framed by minds, in which this sentiment of the Apostle has not taken deep root, are the teeming sources of infidelity, and half faith, and fearful spiritual disquietude. If they cannot cramp, they desolate the mind. They circumscribe our knowledge, and do violence to our best affections, or they leave us sceptical and perhaps unbelieving. He must needs think long and deeply, who thinks at all upon religion; for a little thought will only reveal the unsatisfactory character of prevailing conceptions of the truth; we must gaze again and again, before the circle of our vision will widen. The great facts and truths of Revelation are often presented in such a form, that no mind, at once zealous for clear knowledge, and able to receive such knowledge, will be disposed to accept them. When we come to men, with heavenly messages, preserved by tradition, recorded in history, made visible, as it were, by institutions dating their origin from the time of the announcement, when we tell them, 'thus saith the soul,' but 'thus saith the Lord,' we must endeavor, at the very outset, to remove those prejudices against Revelation, which are openly avowed by some, and are latent in so many minds,—otherwise even the everlasting Gospel may be proclaimed in vain, not being mingled with faith in the mind of the hearer. We are compelled to spend much time at the outset, in disclaiming all narrow human theories of revealed truth, we must disclaim the purpose, the hope even of explaining and accounting for all things, we must insist that the riches of Christ are unsearchable.

Let us see, in a few details, selected much at random, how some prevailing conceptions of Revelation justly offend minds, deeply imbued with the sentiment of the Apostle. The genuine believer recognizes the power and presence, throughout the universe, of infinite love, of perfect wisdom. This world, with all its various inhabitants, is watched over by the sleepless eye of God. He hath made of one blood all the nations of men, to dwell upon the face of the earth, one heart beats under the different coverings of flesh, one spirit enlighteneth all, and maketh all accountable. In the view of the Father, man is equal to man, everywhere and forever—In this faith, we look out upon the world, and the light is distressing, the light is painful, yes, if we are not on our guard, may be destructive to the faith. For men live by the truth, it is the breath of the spirit. Men live, when they feel, that God is their guide, their teacher, their guardian. Men live, in short, by religion; but in many cases, they find only superstition. Nevertheless the genuine believer does not lose his confidence, he takes refuge in the sentiment of our Apostle; 'who knoweth the way, who knoweth the mind of the Lord?' He waits for covenants and plans as yet hidden from us. Now, let Christianity, as usually interpreted, be brought to such a person, will he be ready to embrace it? Will he be pleased to hear that God *is* a respecter of persons, that he selects from the world certain objects of favor? Will he be won by a careful estimate of those to be saved? Will it not be necessary to urge upon him continually, the master's declaration, 'I came not to judge, but to save?'

Again the religious inquirer considers the human soul, with its unknown heights and depths, its half-formed thoughts, its half-awakened desires, its latent, yet indestructible spiritual capacities. He finds it to be a store house of wonderful energies for good or for ill; Heaven is stretched over it forever; hell yawns beneath it forever. He finds that the course of the soul is of all courses, the most difficult to calculate. We look at the bold blasphemer, and behold he prayeth; the sinner of to-day is the true penitent of to-morrow; the most skilful hand has not touched every chord in the soul; circumstances of wonderful power are laid up in the future; we know not what a day may bring forth. When therefore the fate of the soul, for all eternity is spoken of, the cautious inquirer pauses upon the mystery, he has nothing to say. But if there come one with precise information, about the fate of every human soul, the height to which it will climb, the depth to which it will sink, if there come one who can tell in a moment, the tale of ages, we are ready to believe that he is rather a dogmatizer, than a wise man, we are ready to think, that whether we have gone far enough or no, he has gone on too far and too fast, beyond the utmost that is needful, whether for comfort or for edification. Lest men be repelled from revelation, we are obliged to remind them, that precisely when Paul had asked, and answered, as he might, the question,—'hath God cast away his people?'—his soul was overpowered with the high mystery, and he breaks out with the inquiry,—'who hath known the mind of the Lord?'

We have not brought forward these observations and instances, because we are desirous of prejudging scripture, and bending its teachings to what is called the carnal reason. Would men only cast aside all prejudices, test upon their own merits the claims, and gather from the sayings of the holy messengers themselves, the lessons of Revelation, it would be enough. But, in fact, men do not thus receive the word of God. We cannot trust in the heavenly message alone. There must be abundant comment, theory, explanation. It must come as a system, it must have its appointed place with other systems, we must be told what God has done and will do for others, as well as for ourselves, we must have a doctrine of reprobation as well as a doctrine of election, and because the spirit has told us of their privileges and responsibilities, who have heard Christ, we immediately fancy, that we can pronounce upon their fate who have not heard Christ. Those who are the fondest of decrying reason, are the most devoted to system, only it must be their system; and they offer for human acceptance, not the everlasting Gospel with its unknown heights, and depths, with its faith, to which no earthly vision can be commensurate, but a human gospel, a map of the spiritual world, circumscribed and apportioned.

Now this would not be so serious an evil, in periods, marked by deep, unhesitating faith. In spite of the unpromising prospect, the word is gladly received, and soon mind and heart are so deeply imbued with what is essential, that what is merely human and narrow ceases to attract much attention or exert much influence. But it is not thus, in an age like our own, prone to scepticism and unbelief. If Christianity comes in the guise of the religious wisdom of this world, it is rejected like the religious wisdom of this world. Why should this scheme, so plainly bearing the mark of man, receive, it is asked, divine honor? When the truth of God shall be proclaimed, it will be accompanied with more evident tokens. Thus upon very many, the Gospel is able to exercise only an indirect, and comparatively feeble influence. But this is not all. There are other sufferers. There are those who while they cannot but accord a certain value to the revelation, have yet been so long accustomed to blend theories and systems of the truth, with the truth itself, that they are ready to ascribe the transient character of the one, to that Word of God, which is the same yesterday, to-day, and forever. Failing to distinguish between the Christianity of Jesus, and the Christianity taught by his church, they accord to the former, only the partial honor that can be fairly claimed by the latter. They lose that implicit confidence in the Son of God, which is an everlasting anchor to the soul. They look for that which is already come. And again, there are those who have been led, through the observation of the foolish haste and narrow dogmatism, to which we have referred, into a vague distrust of all religious knowledge. These have lost all desire, all relish for the investigation of religious subjects; they are contented, they say, with the *practical precepts* of Scripture, and for the rest, they will take the words of the book, without understanding them, i. e. 'they are willing to admit that such words were written, for this is the precise amount of their faith.' This last condition must be recognized, we think, as characteristic of many professedly and sincerely religious minds, in our day. The labor of the inquirer has so often been employed for nought, that we are ready to forget that he who cannot know all things, can know many things. Partial knowledge is the handmaid of boundless faith. Even the simple announcements of the Gospel must be thought upon, yes, we must give ourselves wholly to their study, would we gain, not a science of the universe, but that wisdom deep and wide, and therefore practical, that knowledge of spiritual facts which is needful for strengthening the soul. We must grow in knowledge, though others have darkened counsel. There are experiences of the soul, and declarations of scripture concerning those experiences, which only after much expenditure of patient toil, will yield up their rich lessons. Only the man of thought can be truly and wisely practical. We must study what *is* written, though men have foolishly added thereunto; and we shall find that faith can answer wisely though generally, questions that have thus far received untrue, because precise answers.

What then, the question is asked, does Unitarianism foster Infidelity? we can reply only in this wise. We must say that Unitarians have ever been foremost and most efficient in checking infidel tendencies. We must say to those who have suffered from systems not ours, be not deterred from a full and hearty reception of revelation, by the fact that it is so often presented a narrow scheme of truth; be not deterred from a faithful study of the revelation, by the fact that as presented, it has often been only a foolish science of mysteries. The word of God is not narrow or bound. For the facts of life it offers the most liberal interpretation, when it interprets them at all, and its silence is the silence of faith and hope, not of fear and despair.

It enlarges the vision of faith, it does not substitute therefor a partial yet pretending knowledge. The presence of the Infinite is attested by the perpetual utterance,—'O the depth of the riches, both of the wisdom and the knowledge of God!'—The practical value of its teachings is shown by its constant admonition to the soul, 'search the scriptures,' for they testify, not concerning the heathen, not concerning the final destiny of man, not concerning the end of the world, but concerning one, the Son of God, appointed to be the way, the truth, the life, unto you; appointed, not to discuss times and seasons, decrees and sacrifices, but those laws and facts of the spiritual world, and of your own soul, in the keeping of which is life eternal.

THE ARTILLERY ELECTION SERMON

Was preached on Monday, the 3d inst., at the 12th Congregational Church in Chamber Street, by Rev. Mr. Putnam, of Roxbury. The text was from Judges vii. 18. 'The sword of the Lord and of Gideon.' In commenting upon the text, the preacher said he should not attempt to determine how far Jehovah commanded or sanctioned the wars of the Israelites; but this much was clear from their sacred books, in these wars they believed themselves acting under divine authority; they believed God and religion to be on their side. And this belief had not been confined to the Israelites. It was common to all nations; with all, in all ages, 'God and their General' had been their battle cry.—The preacher then went into a just and discriminating exhibition of the evil of war, and the good that, through the providence of God had been evolved from it. He declared himself a strong peace man, and presumed those whom he addressed were advocates of peace; that though members of a military association, they would yet deprecate a war as the greatest evil, the sorest calamity that could befal our country. He contended that the peace men were right in their opposition to war, and in their efforts to disseminate peace principles, but to all their statements and statistics he could not always assent. While he admitted that wars had their origin in the wicked and selfish passions of men, and so far as necessary, found that necessity in these passions, he yet believed that they had, in a wide and large view, been overruled by God, to the good, the progress of the human race; that they had been, as it were, the terrible school in which the race had been trained to appreciate and enjoy the blessings of peace.—Wars had been the instruments not commanded or authorized by God, yet *used* by his providence for the overthrow and extermination of rotten, corrupt, worn out nations, that were no longer worthy to live, no longer capable of discharging the high duty of a nation. This point the preacher unfolded at some length, and with his usual power; though we should be disposed to differ from him in regard to some of the examples he brought forward as illustrative of the principle—especially that of Poland. We cannot believe that the dismemberment of Poland, or any of the treatment it has subsequently received from any of the powers of Europe, is justifiable on the ground that Poland ever has been, or is now unworthy to hold a rank among the nations of the earth, or that the Austrian, Russian, Prussian or French power introduced a better state of things into that country than existed before. The preacher then illustrated with equal force and beauty the striking exhibitions of the virtues of patience, fortitude, endurance, and self-sacrificing patriotism of which wars had often been the occasion. He then went into the consideration of all the causes of war that exist or are likely to arise in this country, and set forth in language which must have found a response in any bosom, the folly and iniquity which must necessarily characterize the wars in which, for any of the considerations enumerated, we should engage. In conclusion, he spoke of the dangers and temptations of peace, and showed that religious faith and hope must breathe a soul into a nation, give dignity, character, and a moral purpose to its peaceful pursuits, or it could not bear the prosperity of peace; and in conformity with these views, closed with a just and manly exhortation to the officers and members of the company. We trust the discourse will be given to the public.

'SOCIETY FOR PROPAGATING THE GOSPEL.'

The Annual Meeting of '*The Society for Propagating the Gospel among the Indians and others in North America*' was held on Thursday last; and the following gentlemen were chosen as the Officers of the Society for the ensuing year.

Hon. Chief Justice Shaw, President.
Rev. William Jenks, D. D., Vice President.
Rev. Francis Parkman, D. D., Secretary.
Hon. James Savage, Treasurer.
Rev. S. K. Lothrop, Assistant Secretary.
Benjamin Guild, Esq., Vice Treasurer.
Hon. Richard Sullivan, Auditor.

Select Committee.—Rev. Samuel Barrett, Rev. Alexander Young, Rev. Professor Francis, Benjamin Guild, Esq., and Rev. S. K. Lothrop.

It having been announced previously to this election that Rev. Henry Ware, D. D., declined re-election as Vice President, and Rev. George Putnam as one of the Select Committee, thanks were voted them for their faithful services.

An appropriation of Five Hundred Dollars, being the whole income of the Alford Fund, specially bestowed for the benefit of the Indians, was voted in part to the support of Rev. John Huss, a native Cherokee preacher, employed by 'the American Board of Commissioners for Foreign Missions,' and partly in aid of a Boarding School for the education of native Females at Dwight, within the Cherokee country, under the direction of the same Board.

The usual annual appropriations were also made for the support of a Missionary and Teacher for the Isle of Shoals; gratifying accounts having been received of the success of the mission and its evident good influence on the morals and condition of the inhabitants, especially during the past year.

The Society have had in their employ for several years past four Missionaries to the West, viz., Rev. William G. Elliot in Missouri, with Rev. Joseph Harrington, Rev. William P. Huntington and Rev. George Moore in destitute places in Illinois; from each of whom letters were communicated, affording full and encouraging intelligence of their missionary labors.

The Rev. Timothy F. Rogers of Bernardston has for many years served as a missionary of the Society in some destitute districts and villages on the borders of this and the neighboring State of Vermont.

Hon. Abbott Lawrence, Rev. James W. Thompson of Salem, Rev. Chandler Robbins and Rev. C. A. Bartol of Boston, were unanimously elected members of the Society.

DISSENTERS' CHAPELS BILL.

By the last accounts received from England, this Bill, which we have already described as intended by the Lord Chancellor to secure certain Unitarian Chapels to their present holders, as the descendants of their founders, had passed to a second reading in the House of Lords. The London and some of the provincial papers are full of comments on the Bill. Petitions continue to come into the Lords in reference to it. The number of petitions against it already sent in, is 236, the number in its favor is 275.—Those from Scotland against it are very numerous, and this fact must be attributed to the heat of Sectarian rancor, as the provisions of the Bill do not apply there. A division took place in the House on its passage to a third reading, 44 being in favor and 9 against it. Two Bishops—Exeter and London—are zealous opponents of the Bill. Some others are understood to be in its favor, as are the vast majority of the Lords temporal. We have already given our readers the views presented by the Leeds Mercury, a paper in the interest of the Orthodox Dissenters. We now present another extract from that paper, in which the Editor answers one of his correspondents.

"We publish in another page, at the request of a correspondent, 'Mancuniensis,' a very carefully drawn and able statement of all the reasons against this Bill. After having weighed them, we adhere to the opinion we have already expressed, that the Bill is 'a wise and a right measure.'

We at once admit that we cannot justify the Bill on rigid principles of law. But we think it may be vindicated by equity, by legal precedents, and by sound and enlarged policy.

If it be contended that rigid principles of law should in no case be departed from, we say that there is a well-established maxim of practical wisdom—*Summum jus summa injuria*: 'the rigor of the law is the height of injustice.'

Let us see what the rigor of the law, as contended for in the 'Reasons' of the United Committee in London, would lead to. They maintain the principle which has been laid down in Courts of Equity, 'that *the intention of the founders*, where it can be ascertained by means consistent with the rules of legal interpretation, shall govern and regulate the administration of charitable trusts *in all future time*.' We admit the principle as a general rule. But apply it invariably and universally, and what would follow! Why, that the churches, colleges, schools, and charities, built and endowed by the Roman Catholics in all times preceding the Reformation, should be restored to that body, although the great bulk of the people have become Protestants! It would further follow, that if heathen nations should be converted to Christianity, the heathen temples and all the funds for the maintenance of idol worship (those of Juggernaut, for example,) should nevertheless be held sacred '*in all future time*' to the idolatrous uses contemplated by 'their founders!' It is therefore perfectly evident that the principle cannot be applied invariably and universally.

Again, we ask, would those who lay down the above principle themselves, attempt to carry it into practical effect? Do they mean to institute *a hundred and seventy Chancery suits* for the restoration of the Unitarian chapels to the Trinitarians? We know they do not. Our correspondent, 'Mancuniensis,' distinctly says—

'Until the introduction of this Bill, there was no intention to commence suits, except in such cases as that at Chester, where the Unitarians have possessed themselves of the Rev. Matthew Henry's chapel, and have expelled his commentary.'

Well, then, for some reason or other, it is thought not desirable to carry into practical effect the principle which is contended for as invariable and universal. Will not the same reason, be it what it may, justify Parliament in giving full and legal security to the holders of the chapels? Why should so many congregations remain open to attack, and be kept in perpetual apprehension, when it is admitted that they ought not (as a measure of prudence) to be disturbed? Besides, who can answer for it that mere speculators in London or elsewhere might not undertake such Chancery suits without any sanction from the orthodox Dissenters? The very fact, that 'Mancuniensis' thinks it necessary to disavow such designs of wholesale litigation, combined with the other fact, that neither he nor any one could prevent it, affords a strong presumption in favor of the wisdom of this Bill.

'Mancuniensis' quotes the eulogium of Lord Eldon on Dissenters, for so seldom going to law with one another. But, *if this be a character worth preserving*, Dissenters ought not to oppose the present Bill. By defeating the Bill they would destroy the reputation for peaceableness and forbearance, which our correspondent feels to be valuable.

Is it worth while, we ask, to keep a hundred and seventy congregations in hot water, for the sake of recovering the chapel of the venerable Matthew Henry at Chester? We think not—Where would be the practical benefit? The orthodox Dissenters of Chester are provided with as many chapels as they want, or can fill. What good would it do, then, to have another? Matthew Henry lives in his works: these are his true monument. We don't despise the sentiment that attaches interest to places; we have a spice of the pilgrim-spirit ourselves; but we are not crusaders, and would not violate the peace and charity which are the best fruits of Christianity, for the sake of recovering the empty shell even of the Holy Sepulchre, still less the walls of a modern chapel, which we could not use if we got it.

The fact is well known that the descendants of Matthew Henry themselves are Unitarians, and one of them is the Unitarian Minister of this town. We lament this change—truly and deeply lament it. But the change (as in other families and congregations) took place generations back. It was a gradual and imperceptible change. Whilst it was going on, fathers and children, grandfathers and grandchildren, assembled weekly in the same chapels, without any suspicion of violating a trust, or of invading property. The trustees were elected as provided by the trust-deeds. The ministers were in like manner elected as provided by the trust-deeds. Thus has the property come down in descent from farther to son; and our firm conviction is, that the present holders of the chapels have from children considered themselves rightful possessors of those buildings, just as much as they were rightful heirs of the private property of their ancestors.

But there is one consideration, of no small importance in looking at the equity and substantial justice of the case, to which 'Mancuniensis' does not allude, namely, that in many of the cases the Unitarians have expended considerable sums of money in the repairing, renewing, beautifying, or even endowing the chapels. Would it be right that those amounts should be forfeited? Surely not.

There is also another point which our correspondent has not referred to, namely, that if the chapels were taken from the Unitarians, it is altogether uncertain to what religious body they could go. The orthodox Presbyterians might put in their claim, as they did in regard to the Hewley Charity, and the Lord Chancellor might think that sect had the better claim. If it is replied that it would not be worth their while to incur the expense, we ask if it is worth the while of the Independents; and if it is *not* worth their while, that body can have no interest in opposing the present Bill.

It should be remembered, that the insecurity of property in any considerable number of cases, is a real and great evil,—a public evil,—an evil which the legislature has often stepped in to repair. And if, then, it is admitted that there would be no attempt made by the orthodox Dissenters to wrest the chapels from the Unitarians, why should not this evil, of the insecure legal tenure of 170 chapels, be repaired by the Bill brought in by the Lord Chancellor?

We are told that it is not merely chapels, but also endowments for the support of the Ministers, that might be recovered. Our reply is, we would not lift a finger to obtain any chapel endowment. Experience shows, both in England and other countries, that endowments, which exempt the congregations from the necessity of exertion, chill their liberality and zeal, and do more harm than good: We want men to *give* for their religion, because we want a religion that teaches them to *give* and to *deny themselves*: the religion that does not teach this is a mere name.

Our readers will not forget that the present Bill applies only to trusts 'in which no particular religious doctrines or opinions' are 'required to be taught.' This fact is of some importance.

On the whole, then, considering that the change which has taken place was in by-gone generations,—that this is a case in which no living person has *done* wrong,—in which no living person has *suffered* wrong,—in which no class of persons were at any time conscious that they were doing any injustice,—in which there is no practical good to be attained by a disturbance of possession,—in which, on the contrary, the zeal of those whom we believe to be mistaken would only be inflamed, whilst (whether right or wrong) they would look upon the orthodox as persecutors and spoliators,—and in which peace and charity would grievously suffer, and the friends of civil and religious liberty would be divided,—our clear and firm opinion is, that the Dissenters' Chapels Bill is a wise and right measure, and that it ought to pass.

The following are the resolutions of the Freemasons' Tavern meeting, of which we gave an account three weeks ago.

At a meeting of persons of various Religious Denominations, who have considered a Bill depending in Parliament, intituled, 'An Act for the regulation of Suits relating to Meeting-houses, and other property, held for religious purposes by persons Dissenting from the Church of England,' and who are convinced that the Bill is unjust and dangerous, held on Thursday, April 25th, 1844, at the Freemasons' Hall, London, J. Remington Mills Esq, in the chair,

It was resolved,—

1. That this meeting has observed with anxiety and alarm the introduction of a Bill by the Lord High Chancellor into the House of Lords, entitled 'The Dissenters' Chapels Bill,' by which the principles upon which charitable trusts have been hitherto administered are dangerously violated, and an injurious precedent for their future infraction would be supplied.

2. That the anxiety and aversion of this Meeting, composed of persons of various religious denominations, and of different political parties, are much augmented, because the operation of the Bill would affect charitable religious estates and funds, and therefore a species of property that should be regarded with peculiar sanctity, and protected with especial zeal; and particularly as the measure, though represented as beneficial to persons dissenting from the Church of England, has not originated with any of the great bodies of Dissenters, nor been solicited by them, but has been projected to prevent just and legal consequences, similar to the triumph achieved by the law in the celebrated case of Lady Hewley's Charity,—because, also, the small party it is contrived to protect do not constitute the one-hundredth part of the Protestant Dissenters in England, Scotland, and Ireland;—because the attempt is disapproved by all the great bodies of Dissenters in England and Wales —by the Wesleyan Methodists throughout the empire—by a vast majority of orthodox Presbyterians and Dissenters in Ireland—by the Free Church, and the Secession of Protestant Dissenters in Scotland.—and because it might justify and encourage any parties happening to have interest with any administration, or with a majority in Parliament to make, on frivolous excuses, similar experiments to pervert and misappropriate any charitable trust estates, and funds, intended by their donors for peculiar and pious purposes, or even consecrated by any benevolent testators to any Established Church.

3. That in addition to the general objections assigned by this meeting to the further progress of the Bill, they deem it their duty to declare, that whilst they devotedly cherish freedom of opinion, the rights of conscience, and the claims of every man to worship God as his judgment may direct, and would not directly or indirectly persecute any persons who assume, however unjustly, the name of Unitarians, nor deprive them of any Meeting-houses, or Schools, or Burial-grounds, or Manses, or Funds, actually conferred on them, and which they legally possess; and whilst this meeting would also discountenance and avert needless or vexatious litigation; —yet that, entertaining the opinions of Scriptural and Christian Truth which they deem fundamentally and vitally essential, this meeting would regard themselves as traitors to that Christian Truth, and as culpably heedless and unworthy, if they allowed such a Bill, introduced mainly for the encouragement of the promoters of errors which they deem dangerous and fatal, to pass unopposed, and thereby enable them to acquire and retain property otherwise devoted, and which recent decisions have demonstrated that they cannot usurp and enjoy under the sanction of any of the British or Irish Courts of Equity or Law, nor without the infringement of all established legal rules, and an injurious violation of indubitable rights.

4. That this meeting, therefore, highly approve the efforts already made by the Wesleyan Methodists, the London Deputies of Protestant Dissenters, and other public bodies, to expose the objects and prevent the success of the Bill, and recommend their exertions to general imitation, and to prompt and extended support; and that a petition be presented to the House of Lords from this meeting, signed by the Chairman, intreating that a measure so obnoxious may never obtain the sanction of the Right Honorable House.

TRINITARIAN SUPPORT OF THE BILL.—IRELAND.

Here is a communication, from Downpatrick, which, though it may add to the discomfort of the godly plunderers, and will, probably, cause them to groan afresh, we confess we are hard-hearted enough to publish, with very great satisfaction:—

'Downpatrick, April 24.

'A large body of Churchmen, who had not had an opportunity of signing the petition, which was sent off on Sunday, in favour of the Dissenters' Chapels Bill, and a considerable number of Calvinistic Presbyterians, connected with the General Assembly, *who felt ashamed of the dishonest rapacity of their clerical leaders*, resolved to avail themselves of the opportunity afforded by the postponement; and, accordingly, by this day's post, there was transmitted to London a joint petition, from both parties, in the town and immediate neighbourhood, numerously and respectably signed. In fact, this and the previous petition are subscribed by almost all the most respectable, intelligent, and upright men, of both communions, in this town and the immediate neighbourhood, except a few, who, on account of absence from home, &c, had not an opportunity of signing, and two or three public officers, who had doubts as to the propriety of signing, *pro* or *con*, upon the subject. They contain the names of *three Country Magistrates and four Clergymen of the Established Church*. Some of the latter were at first doubtful as to the propriety of petitioning, without having the mind of their Diocesan on the subject; but their feelings were so strong on the side of justice and honesty, that they have taken chance."—[Northern Whig.

For the Register.

THE PASTOR'S PARTING.

The exercises and services at the Bulfinch Street Church on Sunday last were worthy of more than usual notice. As an absence of a few months was in contemplation by its Pastor, Rev. F. T. Gray, on a mission to the West, these services were made to harmonize with the circumstances and feelings called out by such an occasion. In the morning, the assembly was exceedingly large, and Mr. G. preached to the young of his flock from 2 Peter, i. 15: 'Have these things always in remembrance.' From these words, he enjoined upon the young of his flock in thoughts and tones of great tenderness and power, first, to have God always in remembrance; secondly, their Savior; and thirdly, their parents. Under the latter, the duty of obedience was enforced with great earnestness; and its advantages happily illustrated. Many hearts were touched, and many eyes moistened, both of old and young, by the parting counsel of this discourse.

In the afternoon, at the commencement of the services, a scene was presented of unusual interest. Fifteen persons, adults and children, offered themselves, or were offered, at the font of Baptism, and to them, this rite was administered affectionately and impressively. Of this number four or five were adults, the remainder children. The Sermon, which followed the other customary exercises, was from Colossians ii. 5. 'For though I be absent in the flesh, yet am I present with you in spirit, joying, and beholding your order, and your steadfastness in the faith of Christ.' It was characterised by simplicity of purpose and deep feeling, and full of tender and wise counsel. The idea that the Pastor was going forth as their messenger to distant and isolated churches, bearing from them sympathy and fellowship to other and distant members of the same great church, was a thought well calculated to reconcile them to a separation which, though of short duration, could not but awaken much emotion.

The Communion service followed, to which six new members were admitted. It was a fitting close to such a day—soothing and sustaining;—full of hope and blessedness.

For the Register.

RE-OPENING OF SUNDAY SCHOOLS.

The season has returned for the re-organization and re-opening of our Sunday Schools.—Probably, before this, every school which has been suspended during the winter, has been revived, and is now in full operation. We were present at one on Sunday last at West Dedham; the school connected with the Society of Rev. Mr. White, who has been its faithful and devoted Pastor for thirty years. The Society is not large, but is well sustained, and the school, though small, is well conducted, and in good condition. The services and counsel of an agent was requested at the opening of the school, to give it a good impulse at the commencement of the year. The day was occupied in addressing the parents, pupils and teachers. A teachers' meeting was held in the evening, and the best modes of imparting religious instruction to the young was fully discussed; and it would seem proper that all teachers should have this subject under earnest consideration at the opening of their schools.

The following are some of the subjects which were brought under review. First, that in the organization of Sunday Schools, care should be taken to select an efficient, capable, and worthy Superintendent,—one who shall have the ability and confidence, if necessary, to take the whole charge of the school;—one who will command the respect of the pupils, and conduct the services with propriety and a proper degree of power and interest. Secondly, that more attention should be given to the devotional exercises. The use of a Service Book was recommended, the reading of Scripture Lessons, and the use of music, in which children, by a little practice, will readily and pleasantly engage.—These, and a general lesson as often as once a month by the Pastor or Superintendent, add variety to the exercises, and impress children with the reality and beauty of devotion and piety. Thirdly, it was insisted that teachers could not teach without a knowledge of their subjects, which required study and preparation.—For this purpose they should own or have in their possession at all times, some book or books of reference, such as Livermore's Commentaries, or others of a like kind. These will *aid* them in obtaining true expositions of Scripture, and suitable topics of remark. Fourthly, they must not only know, but feel the value of religion themselves, in order to make others feel it in all its power and excellence. Fifthly, that too much dependence must not be placed on Manuals. It should be a leading point with every teacher by *conversation* with the child, to enlist its feelings and affections in the subject under consideration. Sixthly, that nothing is to be done in the way of moral and religious instruction, without first securing the love of the child. Deep and real interest, manifested in thought, word, and action, will call out its love when nothing else will. Love them truly, and they will love in return; and an influence is thus secured, which will give almost unbounded moral power.

These are plain, simple, and natural thoughts, but they are deemed to be timely at this season, when teachers are recommencing this important work. Let them awaken in the breast of the teacher, a deep sense of obligation to engage in it with an earnest and devoted purpose of doing good both to themselves and others. P.

AMERICAN UNITARIAN ASSOCIATION.

The Treasurer acknowledges the receipt of the following sums, viz.:—

From the Auxiliary Association in Stow,	$ 14,00
From the Auxiliary Association in Needham,	8,00
From the Auxiliary Association in Brookfield,	20,00
From the Auxiliary Association in Brattleboro',	13,00
From a Lady in Brattleboro', a donation,	50
From the Auxiliary Association in Medfield,	10,00
From the Auxiliary Association in Hubbardston,	14,00
From Miss Charlotte Jones, of Enfield, a donation,	2,50
From Rev. J. L. Russell, of Hingham; Mr. C. G. Ripley, of Waltham; Rev. Warren Burton, of Salem; Mr. James Thurston, of Boston; Rev. F. H. Dorr, of do; and Mr. Geo. G. Channing, of do, annual subscriptions of $1 each,	6,00
From Ladies' Sewing Society in Keene, N. H. for Society in Hartford,	20,00
From Auxiliary Society in Sandwich,	15,00
From Rev. Mr. Frost's Society in Concord,	154,37
From the Auxiliary Association in Dublin, N. H.	20,00

NEW PUBLICATIONS.

The Acts of the Apostles, with a Commentary.—By Abiel Abbott Livermore. Boston, James Munroe & Co., 1844; 12mo, pp 330.

Several editions of Mr. Livermore's two former volumes, containing a Commentary on the Gospels, have testified to their great acceptability. They are now widely circulated among our families and Sunday Schools, and we have heard no opinion expressed in dissent from the general approbation with which they have been received. Mr. Livermore has now given the discriminating results of his extensive and laborious studies upon the Book of Acts. This portion of the New Testament is, as the instructed Christian very well knows, the record of the first planting and training of the Christian Church, and its contents are of the most intense and varied interest as matters of Christian evidence, doctrine and philosophy. A multitude of perplexed questions relating to chronology, history and interpretation, have, through a length of years, been accumulating upon this Book, and the task of the Commentator requires a vast deal of reading, a remarkably good judgment, and much critical acumen. And then the Book abounds in scenes and incidents which demand a powerful pen for their portrayal and relation. The first meeting of the disciples after the death of their Master—the means by which a holy and all enduring fortitude was substituted for timidity, ignorance, and doubt in their breasts, the conversion of Paul, the places and the themes of Apostolic discourse, all these subjects are attractive to a commentator, and require the exercise of the best gifts. From having lately made the Acts of the Apostles the subject of some particular thought and study, we have fresh in our minds a sense of its difficulties and of its attractions, and are in some measure prepared to estimate fairly the value of Mr. Livermore's labors. We are perfectly satisfied with his work, and we would bestow upon it all the commendation which may be consistently affixed to a human work, and which, in this instance, would not offend the modesty of the author. It is evident that Mr. Livermore has faithfully studied and compared together the labors of all his predecessors in this work; he has used his judgment in discriminating and selecting; he has endeavored to keep out of sight —rather than to conceal the evidences of learned research, by presenting only its results, without the paraphernalia of references. There is one peculiarly desirable characteristic which distinguishes Mr. Livermore's Comments; it is that of skillfully combining in a note the dry, verbal criticism, with the spirited illustration and enforcement of some Christian doctrine, evidence, or duty. This characteristic of his volumes relieves them of what is generally most forbidding in a commentary, and attaches to them what is most impressive and valuable in a Christian essay or discourse. Mr. Livermore follows principally the chronology of Lardner. Having availed himself of the labors of the most recent Orientalists, he has given a freshness of detail to his remarks on localities and historical incidents. The Publishers have added to the volume a Map representing the Travels and Voyages of Paul. We shall probably very soon call the attention of our readers once more to this most needed and most valuable addition to the means for a thorough understanding of the Book of Acts, but would now most heartily recommend them all to procure and study the book.

Observations in Europe; principally in France and Great Britain. By John P. Durbin, D. D., President of Dickinson College; 2 vols. New York, Harper & Brothers, 1844.

Readers on either side of the water do not seem to weary of perusing the observations of travellers in the most travelled countries of the globe. It is really a matter of some ingenuity now to find a new title for these numerous road books, but of the multitude which we have perused we find something to interest in each, something growing out of the peculiarities and the idiosyncrasy of each observer. Dr. Durbin intended to prepare a volume on the East, with the belief that he may really add something to our knowledge, and while delaying his publication on that quarter of the globe, he has issued these two not only pleasant, but really instructive volumes, the first being devoted entirely to a part of the Continent—France, Belgium, Holland and Switzerland, and the second to England and Ireland. His Observations in Paris exhibit a strong and earnest mind, in which Ameri

can common sense and shrewdness are the prominent traits, and will add much to the popular information in this country concerning the religious and political state of the French people. The second volume contains a full and interesting sketch of the position of Wesleyan Methodism in England. Among the novelties of the work, beside other good engravings, is a chart, showing the fortifications of the City of Paris, by which big guns might be brought to bear upon a popular tumult; a map indicating the locality of every Roman Catholic Chapel and Seminary in England, Wales and Scotland, a map which we cannot look upon without amazement. Dr. Durbin's volumes are already widely circulated, and will richly reward perusal.

RESOLUTIONS PASSED AT THE ANNUAL MEETING OF THE AMERICAN UNITARIAN ASSOCIATION.

The following resolutions were passed at an adjourned business meeting of the American Unitarian Association on Friday the 31st ult. The subject to which they refer was pressed upon the attention of the Association, by the course pursued by brethren in one of our Unitarian Societies at the south. In the exercise of their best judgment and after mature deliberation, the Executive Committee of the Association, early in the year 1843, sent on a clergyman to preach in one of our southern cities, they having been authorised and requested to procure a supply for the Unitarian pulpit there. This clergyman was not received as a preacher, was not permitted to enter the pulpit, on the charge of 'his having held and preached certain opinions which are not tolerated in that section of the country,' i. e. opinions adverse to slavery. Upon his return, and the receipt of a letter from one of the Committee of the Society, the Executive Committee of the Association, conscious that they had used their best endeavors to procure an unexceptionable and worthy brother for the post in question, declined taking any further charge of the pulpit they had sought to supply.

Our brethren of the southern city then published a circular, appealing from the Executive Committee to the whole body of the Unitarians, most of whom are members of the Association. By that appeal the question was pressed upon the Association, whether they would sustain or condemn their Executive Committee for the course they had pursued in the premises.

The subject came up at the close of the Annual Meeting in 1843—but the hour being late, and the form of the resolution that was introduced not being very acceptable, the Association adjourned, *sine die*, without acting upon it.

At the opening of the Annual Meeting for business this year, the subject was brought forward again by the presentation of a similar resolution to that offered last year. The Association then voted to hold an adjourned business meeting to consider and act upon the subject. Such adjourned meeting was held the next day, and continued from time to time for two days. Several propositions were offered, and the whole matter was very thoroughly discussed. It was our purpose at first to give a sketch of the proceedings and the debate. But as the subject is one of deep interest and importance, and in making out a report we might do injustice to individuals, and in some important particulars misrepresent the position they took and the opinions they expressed, we have thought it best, an act of courtesy and justice to all concerned, to refrain from giving any account of the proceedings. Some Gentlemen have sent us reports of their remarks; and if others will do the same, we should be glad to give an authentic account of the whole debate. But we are unwilling, in a matter of such delicacy, to run the risk of injustice and misrepresentation by reporting from our own minutes or memories.

We forbear, at present, therefore, any further account of the proceedings, than the above brief statement of the causes which led to the introduction of the subject and the remark, that after a very full and thorough discussion, the following resolutions were adopted.

Whereas, in the course of the year preceding the last Annual Meeting, upon the application of an Unitarian Society in a Slave-holding State, a minister of unexceptionable character and qualifications was appointed by the Executive Committee of this Association to perform the duties of a Christian Teacher and Pastor to the said Society, and it was agreed by the Executive Committee that the expense of supporting said minister should be defrayed in part by this Association;—and whereas the said minister, upon reaching the field of his labors, was not permitted to engage in the duties of the office to which he had been appointed;—and whereas the officers of the said Society, in a public circular, have seen fit to place their justification in thus proceeding, upon the ground that the said minister was supposed to entertain and to have publicly expressed opinions adverse to the institution of Slavery;—and whereas the Executive Committee, upon being informed of this proceeding of the officers of the said Society, promptly gave notice to them, that in view of this proceeding no further steps would be taken in reference to the appointment of a minister for the said Society;—and whereas this Association deems it its duty to review this extraordinary proceeding in the particulars which have been referred to, and to express its opinion upon the ground of action assumed by the officers of the said Society, and the measures adopted by the Executive Committee;—and whereas the consideration of this subject was commenced by this Association at the last Annual meeting but not then concluded, and it is therefore necessary that it should now be prosecuted to final action:—therefore

Resolved, That while it is not deemed within the province of this Association, in the course of its ordinary proceedings, to entertain any question or to adopt any measure in relation to the insitution of Slavery, it is felt to be a duty, under the extraordinary circumstances of the case before us, to deliberate calmly and solemnly upon the subject as thus presented for our consideration, and to declare and record the result of our deliberations.

Resolved, That in the consideration of this subject, we recognize the obligation devolving upon us as a Christian Association, to proceed upon Christian principles and in a Christian spirit; and to make it our single object to 'speak the truth in love.'

Resolved, That, viewing the institution of Slavery in the light of Christianity, we cannot fail to perceive that it conflicts with the natural rights of human beings as the equal children of a common Father, and that it subverts the fundamental principle of Christian Brotherhood.

Resolved, That in the necessary effects of Slavery upon the personal and social condition, and upon the moral and religious character of all affected by it, we perceive an accumulation of evils, over which Christianity must weep, against which Christianity should remonstrate, and for the removal of which Christianity appeals to the hearts and consciences of all disciples of Jesus to do what they can, by their prayers, by the indulgence and expression of their sympathy, and by the unremitting and undisguised exertion of whatever moral and religious influence they may possess.

Resolved, That, in conformity to the views which have been expressed in the foregoing Resolutions, it is impossible for this Association to recognize the principle, that, in the case of any minister or missionary who may be aided or employed by the Executive Committee, it should be deemed a disqualification for the performance of the appropriate duties of his office in any section of the country, that he is supposed or known to entertain and to have publicly expressed opinions adverse to the institution of Slavery; and that accordingly this Association approve and ratify the proceedings of the Executive Committee in the case which has been under consideration, and recommend the adoption of similar measures in any similar case which may hereafter occur.

Resolved, That we commend this expresion of our views to the candid and serious consideration of the Society, the proceeding of whose officers has furnished the occasion for the adoption of these Resolutions, and that we hereby assure them, that, in thus attempting to discharge the Christian duty of remembering those in bonds as bound with them, we have equally at heart the best interests of our brethren, upon whom, as much as upon ourselves, rests the responsibility of illustrating the practical tendencies of the precious faith, to which we all owe a common attachment.

WESTERN MISSIONS. We ask attention to the notice we have given in another column, of a Breakfast and Fair to be holden at Medford on Wednesday, of next week, by the ladies of Rev. Mr. Stetson's Society. We are glad to see a friendly call of attention to the subject, in the Evening Transcript a paper always ready to aid the benevolent efforts of others. 'The object,' says the Transcript, 'being precisely the same as that to which the ladies of Mr. Putnam's Society recently sacrificed so much time. It is to be hoped that the greater distance from town, and the absence of May Day excitement, will not deprive them of the encouragement of the Boston public.

FROM EUROPE. The steamship Caledonia, which arrived at this port on the 1st inst., brought English papers to the 18th ult.

Some excitement had arisen in England in regard to the project of the annexation of Texas with the United States. But it was generally believed that the Treaty would not be confirmed by our Senate.

There was no late news from China, and very little other news of much interest.

WANTED, No. 5 AND No. 11. The publisher of the Christian Register has of late been kindly supplied with some deficient Nos. of the paper, for which he would express his thanks. He is still in want of more copies of these, Nos. 5, (Feb. 3,) and 11, (March 16). Those subscribers who can do so conveniently, will confer a favor by sending either of them to this office.

*** In our last number, in mentioning the speakers at the Unitarian Festival, the name of the Rev. Mr. Cordner of Montreal, was inadvertently printed Rev. Mr. Caldwell.

PRISON DISCIPLINE. The French Chamber of Deputies at the date of our last information from Paris, has been engaged in a long debate upon a law for a thorough reform of the prisons of the country. The discussion which had occupied many days, was extremely interesting from the participation in it of many able men who had given the subject much attention. The experience of the prisons of this country were repeatedly referred to and much relied on. Among the members who took a leading part in the debate, were M. de Toqueville and M. de Beaumont, the two gentlemen who several years ago visited this country under a commission from the government to examine our prisons. The former was the reporter of the committee of the Chamber to whom the project of the law was referred, and on whom it devolved to take the lead in defending it, and the latter also defended it with ability, and as the Journal des Debats remarks, with all the force and authority of a conviction acquired by him during his visit to the United States.

[Dai. Adv.

THE SLAVERY QUESTION IN THE METHODIST EPISCOPAL CHURCH DECIDED. There has been a long and earnest discussion, at a General Conference of the Methodist Episcopal Church, on the subject of Slavery. The vote was on Saturday morning taken, requesting Bishop Andrews to desist from exercising the functions of his office until the alleged disabilities [holding slaves] are removed, which was carried by a vote of ayes 110, nays 68.

This action on the part of the Conference is not mandatory, but *advisory*. The vote expresses the sense of the Conference; and then leaves Bishop A. to act as *his* sense of duty shall dictate.

RECIPE. *The Face-Ache.* The common affection, says Dr. Watson, so often supposed to be excited by a diseased tooth, although the latter fails to be detected—a rheumatic, chronic kind of pain, wholly different from that of tic doloureux—is often speedily curable by muriate of ammonia. This salt should be given in doses of half a drachm, dissolved in water, three or four times daily. About four doses will be sufficient to test the potency of the remedy. At other times the iodine of pottassium, in five or six grain doses, is quickly effective towards a cure. The efficiency of the latter remedy renders it probable that the affection is of the nature of periosteal inflammation.

LONG ISLAND RAIL ROAD. The Company hope to open the road for travel on the first day of July, and in connection with the Norwich and Worcester, and the Stonington roads, to form a day and night route between New York and Boston.

A number of the passenger cars for this road passed this city from Boston, last week. They are more commodious and elegant than anyth ng of the kind we have before seen, having state-rooms for the accommodation of families, with admirable arrangements for ventilation, and light at night, and comfort in every respect, so as to vary little from private parlors. [Norwich Courier.

NORTHAMPTON RAIL ROAD. The Northampton Rail Road has been organised by the choice of the following gentlemen as directors, viz: Elip'alet William s, and ——— Hopkins, Esqs. of Northampton, E. H. Robbins, James K. Mills, and Samuel Henshaw, Esqs. of Boston, John Chase, Esq. of Cabotville, and —— Ripley, Esq. of Hartford.

NATIONAL OBSERVATORY. The great Fraunhofer telescope, together with the Transit instrument, and comet seeker, made at Munich, under the orders of Lieutenant Gillis, arrived safely at their destination on Tuesday last, and are already in progress of erection. [Army and Navy Chronicle.

RAILWAYS—We perceive that Great Britain has £60,000,000 sterling invested in about 1600 miles of railway; and that the usual rate of expenses on railways proportioned to the receipts, would give from 5 to 6 per cent. nett income. Several of the long roads produce 10 per cent. dividend, and are steadily on the advance.

JEWELRY STORE ROBBED. On Sunday night the jewelry store of Edwin Smith, 47 North Market street, was entered by false keys, and robbed of five gold and fifteen silver watches, silver spoons, gold pencils, rings, pins, &c.; in all amounting to about $1000.

NEW STEAMER ON THE CUNARD LINE. The Cambria, which is the name of the new ship now on the stocks, to take the place of the Columbia, it is reported, will be launched this month, and will be ready to take her place in the line in December.

P. Marett, Esq., president of the New England Bank of this city, had his pocket picked May 30th, at Camden, N. J., of $350 in notes on the Bank of New England.

The Philadelphia Ledger says the shares of the United States Bank sell at $10 1-2 while the bills of the same Bank are freely offered at 73 cents on the dollar.

TEMPERANCE CELEBRATION.

We quote from the Daily Advertiser the following reference to the great celebration on Thursday.

It is impossible (says the Advertiser) to give an adequate description of the exhibition which was presented to the view of our citizens by the celebration on Thursday. The concourse of persons who joined in the procession and other proceedings of the day, and those who assembled as spectators, was apparently greater than we have ever before known in the city, except on one previous occasion. The procession, formed and arranged in comformity with judicious regulations, under the direction of Samuel A. Walker, Esq. the Chief Marshal, passed through the principal streets. Several of the streets in the route, particularly Milk and Kilby streets, were beautifully ornamented with flags and other decorations, and the different associations which formed the procession carried a great number of beautiful and appropriate flags, banners and other emblems. A host of neatly dressed children of both sexes, pupils of the public schools of the city, and of various Sunday Schools of the city and vicinity, denominated "the Cold Water Army," formed an interesting part of the procession. Among them were about 250 children and young ladies from Old Cambridge. The procession was formed in ranks of six persons each, and as stated in the Courier, it numbered on passing the Old South ten thousand eight hundred and thirty persons. The time occupied by the procession in passing a particular point was three quarters of an hour. It was escorted by the fine corps of Washington Light Infantry, commanded by Captain Granville Mears.

At half past two o'clock the procession again reached the Common, and the persons who composed it assembled around the stands erected for the accommodation of those who were prepared to address them. At one of these was Gov. Briggs, who had accepted an invitation to be present on the occasion, and a number of other gentlemen. After the singing of the Washingtonian song, "the Teetotallers are coming" by the multitude, prayers were offered by the Rev. Dr. Pierce of Brookline. Gov. Briggs then addressed the Assembly, in remarks expressive of emotions, and inculcating sentiments happily suited to the occasion. He was listened to with great interest and pleasure by the assembly.

Several appropriate resolutions were then presented and read by Mr. Whitaker, of Needham. We regret that we have not room for them.

The assembly was afterwards addressed by several gentlemen.

All the proceedings of the day were marked with good order and decorum on the part both of those who took part in them, and of those who were merely spectators. Notwithstanding the vast concourse of persons, we do not learn that any accident occurred. The day was cool, and well adapted to the full enjoyment of the day, by those who encountered the fatigues of it. Vast numbers of persons came to the city from the neighboring towns, and the Rail Roads were thronged with passengers from a distance. Three thousand persons were conveyed over the Boston and Worcester Rail Road, and probably an equal number over each of the other Rail Roads leading to the city.

A MAN KILLED IN BOSTON IN A QUARREL.

On Saturday afternoon James Gorman, laborer, was employed by Charles Greenleaf, teamster, to help him load up some manure at Staple's stable, in Portland street. It is said that Gorman did not work till the wagon was loaded, and some dispute arose about the question of payment. Gorman followed the wagon up Sudbury street, insisting upon pay for what he had done, and he took hold of one of the horses in order to stop the team. Greenleaf became exasperated at the interference, and took from his wagon a short, but thick oak stake, and with it struck Gorman once on the arm and twice on the head.

Col. Pratt summoned a jury of inquest in the afternoon, but as it was necessary to have the head of the deceased examined by surgeons, the jury adjourned till Tuesday next. Last night Drs. S. D. Townsend, Moriarty, Coale, and W. E. Townsend, summoned by the jury, held a post mortem examination. They found the scalp unbroken, but, upon removing it, a fracture of the skull of extraordinary dimensions was discovered. A plate of it was removed, of irregular outline, containing full ten square inches in surface The longest straight line on the plate was 6 1-2 inches, the widest 3. Full five ounces of coagulated blood was found upon the brain under the fractured portion of the skull.

Upon receiving the last blow Gorman dropped senseless, and remained so. Soon after he was taken to his home in Hancock row, and from thence, late in the night, he was conveyed to the hospital, where all efforts to restore him to consciousness failed. Early yesterday morning he was reconveyed to his home, where he died about half past 8, without having exhibited from the first to the last any sign of consciousness.

Greenleaf, who is over 30 years of age, was employed in the lead works at Roxbury, when he had the altercation with the deceased. He was arrested at his residence yesterday by officer Simpson Clark.

Gorman was over 45 years of age, and has left a wife and five children. [Boston Post.

ELECTRICITY OF BATHING IN CERTAIN MORBID STATES OF THE MIND. Judging from the beneficial effects of cold and warm water bathing in cases of mental irritation caused by cerebral disease, I should feel disposed to consider that the steady use of these remedial agents would, in incipent derangement of the mind, be accompanied by the happiest results. It is much to be lamented that the practice of regular systematic bathing is not recommended and adopted in this country. The state of the mind is closely dependent upon the condition of the cutaneous secretion. I would advise those who are subject to mental depression, hypochondriasm, vapors, ennui, or by whatever term it be designated, to try the effect of bathing. I feel assured that in many cases, violent attacks of insanity may be warded off by the use of the warm or cold bath. In cerebral irritation, evidently the result of vascular excitement, bathing the head every morning with cold water, or vinegar and water, will be found highly serviceable. [F. [Winslow's Health of Body and Mind.

ELECTRO PLATING. Scarcely a month elapses without our having to record some addition to an already crowded list of benefits conferred upon society by that novelty in science—the electrotype. Yet have we now another consequence of well directed scientific judgment, no less important than any of its predecessors; we allude to the electro-plating of every description of iron work with zinc and copper. By this process the zinc is so cheaply applied as to be little more expensive than ordinary oil painting. The only protecting coating hitherto used to iron has been tin; this metal being galvanically negative to iron, operates to induce and increase oxidation, and it is often found that while the tin is perfectly sound, the iron below is corroded. This does not take place when zinc is the protecting metal it being electro-positive to iron. [London paper.

ZINC MINES IN NEW HAMPSHIRE. At a recent rail road convention at Hanover, (N. H.) Mr Baker, (or Becker,) now of Warren, addressed the meeting. He is a German by birth, and had not been in this country but about nine months. He remarked that his time had been principally spent in exploring the mineral ores of many different States—that he had found none so rich and so inviting as the *zinc mines* of Warren, and the iron mine of Pierpont—that in those towns he intended forthwith to invest a large capital for the purpose of manufacturing zinc and sheet iron—that he intended to erect such works as would produce five tons of zinc daily—that there was now none of this worked in the United States, what was used being imported—that he intended to manufacture very extensively a kind of sheet iron which was now imported from Russia, which now cost 14 cts per lb.

In Waynesburgh, Stark county, (Ohio) on the 8th inst., Mr. Thomas Hewitt died of the mumps, followed by erysipelas. His brain was affected, and he suffered violent paroxyms of delirium. In the violence of his delirium he was disposed to strike and injure those about him. In this manner two persons were seriously and one fatally injured. One found a slight abrasion of the skin on his hand, received in taking care of him; a rapid and alarming swelling followed, but subsided without serious consequences. Another received a blow on the eyebrow, which was followed by extensive swelling and derangement. Not long before his death, in a paroxysm, Mr. Hewitt grasped his mother's hand so tightly, as to sink his nails into the skin. The wound was trifling, but in a day or two the hand became highly inflamed; the swelling gradually extended to the shoulder, and the arm was covered with livid spots. She died on the 11th. Dr. Estey, from whose account in the Canton (Ohio) Repository this is condensed, regards the case as one of "erythema anatomica," a disease contracted by wounds from the dissecting knife.

COUNTERFEITERS. On the 21st., at St. Johnsbury, Reuben Bean, Jr., of Kirby, was arraigned and bound over in $100, and for want of bail committed, for passing counterfeit half dollars. John Towle, of Bradleyvale, an accomplice, made his escape. [Montpelier Patriot.

☞ TEACHER'S SOCIAL UNION. The next meeting of this Association will be held at the Vestry of the 12th Cong. Church, (Rev Mr Barrett's, Chamber street,) on Monday evening, 17th inst, at 7½ o'clk.

Question. 'How may the Sunday School Teacher best cultivate the religious affections of his own mind and prepare himself for discharging the duties of his office?'

ARTEMAS CARTER, Sec'y.

Boston, June 8, 1844.

☞ The next Union Meeting for Conference and Prayer will be held at the South Congregational Church (Rev Mr Huntington's,) on Thursday evening, June 13th. je8

☞ THE CAMBRIDGE ASSOCIATION OF MINISTERS will meet at Lowell, at the house of Rev Mr Miles, on Tuesday, 11th inst, at 12 o'clock.

je8 WM. NEWELL, Sec'y.

☞ FLORAL PROCESSION. The Teachers of the Warren Street Chapel are making arrangements for a Floral Procession on the 4th of July, and would respectfully invite their friends of other schools to contribute bouquets or baskets for the occasion. je8

☞ LIBRARY OF HARVARD UNIVERSITY. All persons, having books from this Library, are requested to return them *before* or *on Wednesday*, the 19th instant, for the Annual Examination.

The Library will be opened again for the delivery of books on Monday morning, July 15th, and from that date until the 2d of September, it will be opened only on Mondays, between the hours of 9 and 12, A. M.

T. W. HARRIS, Librarian.

Cambridge, June 8, 1844.

☞ NOTICE. The Annual Meeting of the Worcester County Sunday School Association will be held at Leominster on Tuesday, the 18th day of June. The Association will assemble at 10 o'clock and M., when the Report of the Secretary will be read and addresses will be made. After refreshments there will be a discourse, followed by addresses.

je8 E. H. SEARS, Sec'y.

☞ NOTICE. The Middlesex North Association are reminded that their next meeting will be held on the second Wednesday in June at the house of Rev Mr White of Littleton. JOS. C. SMITH, Scribe.

☞ MEDFORD BREAKFAST AND FAIR.—There will be a Breakfast and sale of Useful and Fancy Articles by the Ladies of Rev. Mr. Stetson's Society in Medford, on Wednesday, June 12th, at the Medford House.

Breakfast at 6 o'clock. Tickets for the Breakfast 25 cents; for the sale, 12½ cents.

In the Hall of the Sale will be found tables of refreshments, cake, lemonade, ices, &c. &c. my18

MARRIAGES.

In this city at the Lynde street Church, by Rev Dr Lowell, Rev A. M. Bridge of Standish, Me, to Miss Mary Ann, daughter of David Fullam.

22d ult, at King's Chapel by Rev H. A. Miles of Lowell, Mr Joel Nourse to Miss Elizabeth Ware, daughter of Lewis Bullard, Esq, all of Boston.

On Sunday evening, by Rev J. T. Sargent, Mr Loring Barnes to Miss Eliza D. Miller.

By Rev Mr Adams, Stewart Hastings, Esq. of Keene, NH, to Miss Eliza P. Withington, daughter of the late Rev Ebenezer W.

In Roxbury, 30th ult, by Rev Mr Putnam, Mr Wm Evans to Miss Mary Adams.

In Syracuse, NY, 14th ult, by Rev Mr Lord, Mr Charles T. Williston, of the firm of Ashley & Williston, to Miss Rachel Griffiths, both of S.

In St. Charles, Missouri, 15th ult, Mr Watson Gore, Jr, of Boston, to Miss Harriet N. Woodruff of Oxford, Ohio.

DEATHS.

In this city, 27th ult, George H. Hammond, 15 mos.

30th ult, Matilda Williams, daughter of Samuel Bradlee, 19 yrs.

Mrs Eliza, widow of the late Jabez Lewis, 44.

27th ult, Mary Nevins, wife of Francis S. Blake, Esq. of this city, 25.

June 1, Caroline Sewall Trott, daughter of the late James F. Trott.

In South Boston, 3d inst, Mrs Cyrene, wife of S. D. Cunningham, 37.

In Framingham, June 1, Miss Sarah Elizabeth, only daughter of Otis and Sarah Boynton, 17 years. She came forth as a flower and was cut down. We mourn not as they that have no hope. Jesus hath said I am the resurrection and the life. He that believeth in me, though he were dead, yet shall he live.

In Brooklyn, N. Y. 30th ult. by the Rev F A Farley, Mr Benjamin F Seaver, of New York, to Miss Lucy B. daughter of John Jewett, Esq. of Brooklyn.

In New York city, 31st ult, Clara Fowler, wife of Geo P. Fitch, and daughter of Deacon Henry Fowler, of Westfield, Mass, 23.

On board brig Harbinger, April 11, on her passage out, three days after leaving this port, the Rev. EDWARD G. PRESCOTT, aged 40. He was on his way to Fayal for the recovery of his health, which had been seriously impaired for the last six months. A visible improvement in it, for some time previous to his sailing, had encouraged the delusive hope that his restoration would be completed by a residence in the mild climate of the Azores. For the last seven years he has been settled as an Episcopal clergyman in Salem, New Jersey. His death will be deeply lamented by the Parish where he has officiated with untiring zeal and fidelity; as it is by his own family and friends here, to whom he was endeared by the generosity of his nature, and by his many kind and amiable qualities.

THE MONTHLY RELIGIOUS MAGAZINE, for June. Just published by L. C. BOWLES, 118 Washington st.

—CONTENTS—

Moral Lessons of Agriculture:
To a Rainbow seen from a City:
Religious Conversation:
Inward Action of Christianity, a Sermon, by Rev G. W. Briggs:
Instruction of Children in Truth:
Woman's Duties.

Intelligence.

Ordination at Sharon:
Ordination at South Boston:
Fairs at Roxbury and Dorchester.

Anniversaries, 1844.

Massachusetts Bible Society:
Peace Society:
Prison Discipline Society:
Collation:
American Unitarian Association:
Ministerial Conference:
Sunday School Society:
Conference and Prayer Meeting:
Convention of Congregational Ministers:
Temperance Mass Meeting:
Communion Service:
Orthodox Anniversaries:
Warren Street Chapel:
Seaman's Aid Society. je8

RUSSELL'S AMERICAN ELOCUTIONIST.—JENKS & PALMER have just published the American Elocutionist, comprising Lessons in Enunciation Exercises Elocution, and Rudiments of Gesture; with a selection of new pieces for practice in Reading and Declamation; and engraved illustrations in attitude and action. Designed for Colleges, Professional Institutions, Academies, and Common Schools, by William Russell. je8

NEW CHURCH HYMN BOOK. This day published by BENJ. H. GREENE, 124 Washington, corner of Water street, 'A Service Book: for the use of the Church of the Disciple.' Taken principally from the Old and New Testaments.

Also, 'The Disciples' Hymn Book,' a collection of Hymns and Chants for public and private devotion.—Prepared for the use of the Church of the Disciples.

The above are bound in one handsome volume, and are ready for delivery. je8

VALUABLE UNITARIAN BOOKS,—Published and for sale low by JAMES MUNROE & CO., 134 Washington, opposite School street.

Channing's Works, 6 vols;
Palfrey's Lowell Lectures, 2 v;
Buckminster's Works, 2 v;
Greenwood's Sermons, 2 v;
Last Days of the Savior;
Ware's Sunday Library, 4 v;
Worcester's Last Thoughts;
The Unitarian;
Burnap's Lectures on Christianity;
Locke on the Epistles;
Norton on the Gospels, 3 v;
Martineau's Discourses;
Greenwood's Lives of the Gospels;
Offering of Sympathy;
Burnap's Lectures to Young Men;
Parker's Miscellaneous Writings;
Jesus and his Biographers;
Greenwood's Sermons to Children;
Furness' Family Prayers;
Gleams of Truth, by Tuckerman;
Human Life, by De Wette, 2 v;
Noyes's Hebrew Prophets, 3 v;
Dewey's Discourses on Human Life;
Unitarianism Defended;
Christian Examiner, 30 v;
Sparks's Collection of Essays and Tracts, 6 v;
Christian Disciple, 6 v.
Life of the Savior;
Life of Howard;
Scenes and Characters, 6 v;
Ware on Formation of Christian Character;
Priestley's Corruptions;
Livermore's Commentary;
Whitman's Letters;
Norton's Statement of Reasons;
Ware's Priestley;
Peabody's Lectures on Doctrine;
Sparks' Letters on Episcopacy;
Palfrey's Lectures on the Jewish Scripture;
Greenwood on Consolation;
Fox's History of Reformation;
Dewette on the Old Testament, 2 v;
Parker's Discourse on Religion;
Palfrey's Sermons;
Farr's Counsels and Consolations;
Brooks' Family Prayers;
Channing's Life of Tuckerman;
Noyes' Translation of Job;
The Backslider, by Mrs Follen;
Willson's Concessions of Trinitarians;
Carpenter's Sermons and Memoirs;
Unitarian Miscellany, 6 v;
American Unitarian Tracts, 17 v;
Ware's Inquiry, 2v. je8

PROPOSALS

FOR PUBLISHING A VOLUME OF

SERMONS ON CHRISTIAN TRUTH AND DUTY,

BY REV. G. W. WELLS,

Late Pastor of the First Congregational Church in Groton, Mass.

IT can scarcely be deemed necessary to say aught in recommendation of these Sermons. In the judgment of all who knew him, Mr Wells was distinguished as a useful and practical preacher. His discourses breathed ever a strain of deep and earnest piety, and were always faithful as well as simple and perspicuous expositions of Christian Truth and Duty.

The Union Pastoral Association, of which he was a member, believing that a valuable volume of practical Sermons might be selected from his Manuscripts, asked leave to examine them for that purpose. The proposed volume has been selected by a Committee of that Association—Rev S. K. Lothrop and Rev Andrew P. Peabody—and will contain a Memoir of the Author, prepared by Rev C. A. Bartol. It is thought desirable, before the work goes to the press, to obtain a sufficient number of subscribers to defray the expenses of publication. It will be neatly printed on paper and type corresponding to the second edition of 'Greenwood's Sermons of Consolation,' contain from 250 to 300 pages, and be furnished to subscribers at Fifty Cents a copy.

WM. CROSBY, Publisher,
118 Washington street, Boston.

☞ It will be seen at once by the price fixed for this volume,—what those engaged in preparing it wish to be distinctly understood,—that the motive of its publication is not at all in any expected pecuniary benefit to any individual, but solely in the good hoped to be accomplished. je8

AN ORIGINAL HISTORY OF THE RELIGIOUS DENOMINATIONS at present existing in the United States, containing authentic accounts of their Rise, Progress, Statistics, and Doctrines written expressly for the work by eminent Theological Professors, Ministers, and Lay-Members of the respective denominations, compiled and arranged by J. D. Rupp of Lancaster, Pa.

Received and for sale at SIMPKINS'S, 21 Tremont Row. je8

LIVERMORE'S COMMENTARY on the Acts of the Apostles. For sale at SIMPKINS'S, 21 Tremont Row. je8

WILSON'S CONCESSIONS OF TRINITARIANS. The Concessions of Trinitarians, being a selection of extracts from the writings of the most eminent biblical critics and Commentators in favor of the views of Scripture as held by Unitarians, 8vo, London.

Carpenter's Harmony of the Gospels, 8vo.

Unitarianism Defended, in a series of Lectures, by Rev H. Giles, Rev James Martineau, and Rev John H. Thom, 8vo, London. Fresh supply just received by WM. CROSBY, 118 Washington st. je1

CHILD'S FRIEND, for June, No 3, Vol. 2. Edited by Mrs E. L. Follen.

—CONTENTS—

Christian Ministry;
I've no Influence;
The History of the Frog;
What shall we take with us to Heaven;
The Necklace;
The Party of Pleasure, or the Drowned Boys;
Who is the Educated Man, No 2;
Good Little Violet;
Teacher's Social Union.
Just published by L. C. BOWLES, 118 Washington street. je1

WATERMAN'S PATENT

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At 85 Cornhill, 6 Brattle, and 73 Court streets.

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Those on the eve of house-keeping will find at this establishment every thing appertaining to the kitchen department, with catalogues to facilitate in making their selection, and are respectfully invited to call.

my25 6m NATH'L. WATERMAN.

LIFE INSURANCE. Life Insured on the Mutual Principle, at the lowest safe rate of premium, by the NEW ENGLAND MUTUAL LIFE INSURANCE COMPANY, at their Office, Merchants' Bank Building, State street, Boston.

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CHURCH LAMPS AND COMMUNION WARE. The subscribers invite the attention of purchasers to their extensive stock of Church and Hall Lamps, including Chandeliers of every description, Pulpit and Gallery Lamps, in greater variety than can be found at any other establishment; also a large assortment of Silver, Silver Plated, and Britannia Communion Service, embracing Flagons of 3 sizes, Plates, Cups, Baptismal Fonts, etc, all of which are offered for sale at low prices; with a general assortment of Fancy Hard-ware goods, and House-keeping articles, at wholesale or retail, upon the most favorable terms.

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123 Washington street.
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DEVOTIONAL EXERCISES. In press, and will be published in a few days, the Third Edition of Devotional Exercises, with additions, by Jos. T. Buckingham, 1 vol, 16 mo.

'We like this little volume extremely. The plan is happy, and it is executed with exceedingly good judgment and taste.' [N. A. Review.

'This unpretending little volume is compiled from the book of Proverbs, the book of Psalms, and the Gospels. The compiler has executed his task with excellent judgment, and we most heartily recommend it.'—[Salem Observer.

JAMES MUNROE & CO.,
my25 No 134 Washington st.

LIVERMORE ON ACTS. Will be ready next Monday, vol 3d of Livermores's Commentary, on the Book of Acts, 1 vol, 12mo, to match first two vols; price, single, 87½ cents. Published by

my25 JAMES MUNROE & CO.
134 Washington st.

AMERICAN UNITARIAN ASSOCIATION DEPOSITORY. JAMES MUNROE & CO., 134 Washington St., would invite the attention of Clergymen, Superintendants, Committees and Teachers, to the collection of

Books for Sabbath School Libraries.

All the Manuals now in use in the various Schools constantly on hand.

Among the New Books recently received are—

Life of Cortes.	Peasant and Prince.
" " Boone.	Minister's Family.
" " Henry Hudson.	Make the Best of It.
" " John Smith.	Moral and Spiritual Culture.
Dawnings of Genius.	Somerville Hall.
Beauties of History.	Twin Brothers.
Boys' and Girls' Library.	Basket of Flowers.
Willie Rogers.	Soldier's Daughter.
The Great Secret.	Two Half Dollars.
Jessie Allen.	Woman's Worth.
My Sunday School Class.	Wit Bought.
Elizabeth Carter.	Masterman Ready.
The Somerby Family.	Family of Bethany.
Conversations on the Parables.	Happy Changes.
Persevere and Succeed.	The Hugenots.
Genevieve and Marcellin.	Little Stories.
Farmer's Daughter.	Lucy and Arthur.
Memoir of Whitman.	Jonas on a Farm.
Little Clara.	Present from a Pastor.
Stories for do.	Rainy Day.
Happy Farmer's Lad.	Short Tales.
Marco Paul's Travels, 6 vols.	Tales of the Saxons.
Visit to the Mountains.	Youth's Book of Nature.
	Crofton Boys.

All Mrs. Howitt's Works, viz.

Strive and Thrive.	Sense.
Hope On! Hope Ever!	Sowing and Reaping.
Alice Franklin.	Who Shall be Greatest.
Tales in Verse.	Love and Money.
" " Prose.	Work and Wages.
" " Natural History.	Little Coin, Much Care.
No Sense like Common	Which is the Wiser.

and many others which have been carefully examined and found suitable for the purpose.

The Subscribers being engaged in the publication of Juvenile and other works, are enabled to offer great facilities to purchasers and can furnish Libraries at a lower price than can be found in the city.

Books in all cases sent for examination, and any found unsuitable may be returned.

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PUBLISHER AND BOOKSELLER,
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DEPOSITORY FOR SABBATH SCHOOL BOOKS.

W. C. would respectfully call the attention of all interested in Sabbath Schools, to his collection of books for Sabbath School Libraries, which comprises all suitable publications, both old and new, and as large an assortment as can be found in the city.

Having for several years paid particular attention to the publication and collection of Juvenile Books, he is able to supply Libraries at prices as low as can be afforded by any other publisher.

W. C. will publish in a few days,

A New Service Book for Sabbath Schools; and

A New Sunday School Hymn Book; both by Hon. Stephen C. Phillips, President of the Boston Sunday School Society.

Sketches from the life of Christ.

A Collection of Stories, by Mrs. Richard J. Cleveland.

Hymns and Tunes for Conference Meetings, by Rev. S. M Stone.

ANNIVERSARY WEEK.—Clergymen visiting the city during "Anniversary Week," are respectfully informed that a room is fitted up for their accommodation in the rear of my store, which they are invited to make use of at their pleasure during their stay in the city.

*** A Card of the meetings during the week will be ready as usual. WM. CROSBY,
my18 118 Washington st.

TYNGSBORO' HIGH SCHOOL.

THE Summer Term will commence on Monday, June 3d, under the charge of Mr. and Mrs. C. A. GREENE. Instruction given in all the branches usually taught in a High School, including Drawing and Surveying. "The plan of education, adopted by Mr. and Mrs. Greene, is in harmony with the most approved principles of modern philosophy and the liberal spirit of improvement in society." The Trustees testify to the ability and devotedness of the Teachers.

This school, situated on the banks of the Merrimac, and on the Railroad, seven miles from Nashua and seven from Lowell, offers great advantages of ease of access and of enjoyment, while the village affords the full quiet and health of the country.

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BOOK FOR SUNDAY SCHOOLS. Bible Biography, in the form of Questions; with references to Scriptures for

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THE HERITAGE.

The rich man's son inherits lands
And piles of brick, and stone, and gold,
And he inherits soft, white hands,
And tender flesh that fears the cold,
Nor dares to wear a garment old:
A heritage, it seems to me,
One would not care to hold in fee.

The rich man's son inherits wants,
A stomach craving dainty fare;
With nought to do, he bears the pants
Of toiling hinds with brown arms bare,
And wearies in his easy chair:
A heritage, it seems to me,
One would not care to hold in fee.

The rich man's son inherits cares;
The bank may break, the factory burn,
Some breath may burst his bubble shares,
And soft, white hands would hardly earn
A living that would suit his turn:
A heritage, it seems to me,
One would not care to hold in fee.

What does the poor man's son inherit?
Stout muscles, and a sinewy heart,
A hardy frame, a hardier spirit,—
King of two hands, he does his part
In every useful toil and art:
A heritage, it seems to me,
A King might wish to hold in fee.

What does the poor man's son inherit?
Wishes o'erjoyed with humble things,
A rank adjudged by toilworn merit,
Content that from employment springs,
A heart that in his labor sings:
A heritage, it seems to me,
A King might wish to hold in fee.

What does the poor man's son inherit?
A patience learned by being poor,
Courage, if sorrow come, to bear it,
A fellow-feeling that is sure
To make the outcast bless his door:
A heritage it seems to me,
A King might wish to hold in fee.

O, rich man's son, there is a toil
That with all others level stands;
Large charity doth never soil,
But only whiten soft, white hands;
This is the best crop from thy lands:
A heritage, it seems to me,
Worth being rich to hold in fee.

O, poor man's son, scorn not thy state;
There is worse weariness than thine,
In merely being rich and great;
Work only makes the soul to shine,
And makes rest fragrant and benign;
A heritage, it seems to me,
Worth being poor to hold in fee.

Both heirs to some six feet of sod,
Are equal in the earth at last;
Both children of the same dear God;
Prove title to your heirship vast
By record of a well-filled past:
A heritage, it seems to me,
Well worth a life to hold in fee. J. R. L.

MISCELLANEOUS.

Modern Accomplishments,

OR NATURE AGAINST EDUCATION.

By F. E. F., author of "A Marriage of Convenience;" "Prize Stories," etc.

Had she been but a daughter of mine
I'd have taught her to hem and to sew;
But her mother, a charming woman,
Could not attend to such trifles, you know.
Song—Charming Woman.

"Why on earth, Cornelia, do you persist in having that child taught music!" said Mr. Langtree to his sister; "she has not a particle of talent for it, and hates it to boot."

"I never saw a child yet that was fond of practicing," replied Mrs. Robinson, coldly. "Upon the same principle, that 'she does not like it,' I suppose, I am to give up arithmetic and grammar with music."

"Not at all. *They* are necessary, and, beside, require no peculiar talent to acquire," answered Mr. Langtree. "If Fanny had any ear, I would not say a word in opposition to your present system. But here she has been practicing an hour, and has certainly struck two false notes to one true. It is enough to put one's teeth on edge to hear her," continued Mr. Langtree, whose nice musical sense had undergone torture during the aforesaid hour.

"What *are* false notes, uncle!" said the little girl, quitting the piano as she heard the last words of the above dialogue. "My teacher scolds me so about them, and I sing as well as I can—I am sure I do not know what he meant."

"Come to the piano, and let me see if I can show you," said Mr. Langtree, good-humoredly, and, running his fingers over the keys, hummed a few bars first correctly and then incorrectly, pointing out the difference to the child, who shook her little head as she answered to his

"Do a't you see it now?"

"I see it, but I don't hear it."

"I do n't know what you mean by seeing and not hearing, Fanny," said Mr. Langtree.

"Why," said she, "when I look at the piano I see you do not strike the same keys, but it *sounds* to me all the same."

"Ah, well," said her uncle, quitting the instrument, "you are tired and stupid now, may be you will comprehend better another time."

"No," said Mrs. Robinson, approaching them and fixing a severe look upon her daughter; "Fanny is not stupid, but she is naughty; it is nothing but wilfulness and laziness, and I'll cure her of both," she added with emphasis. "You have practiced very ill, miss, and, as I told you, you shall not go out to-day, nor have any dessert after dinner, and now go and prepare your French lesson—not a word," she added imperiously, seeing the child about to speak, "but do as I bid you."

Tears started from the little girl's eyes as she obeyed in silence.

"Poor Fan!" said her uncle, as the door closed upon her. "I am sorry my interference has procured her this punishment, which she certainly does not merit, and, moreover, the nature of which I do not like. You are making her already attach most undue importance to her meals, which will end in her being a perfect little epicure."

Mrs. Robinson colored as she answered,

"She is punished for wilfulness and inattention. I do not see what your interference has to do with the matter."

"I do, if you do not," replied her brother, coolly. "You are angry with me because I said Fanny had no talent, and that your system of education is wrong; but, as you cannot make me go without my dessert for saying so, therefore poor Fan must pay the penalty. It is just what I have always said, that nine times out of ten, when a child is punished, it is the parent, and not the child, who deserves it."

Mrs. Robinson felt herself too angry to reply immediately to this, and after a few minutes' silence she only said,

"I know you have very peculiar notions, as most old bachelors have. According to your views, I should let Fanny grow up without any education at all."

"No," he replied, "but you should consult nature in the undertaking, and not darken the brightest and freshest period of her existence by forcing her to learn what it is not in her nature to acquire."

"Consult nature!" repeated his sister, contemptuously. "What's a child's nature!—to play with a doll and eat sugar-plums; and am I, forsooth, to let her play with dolls and eat sugar-plums for the rest of her days?"

"No," he replied, "but you are not to make her shed unnecessary tears, for which the future may have no compensation. God only knows what bitter drops she may be called upon to weep hereafter, and, were she a daughter of mine, I would secure sunshine and happiness for her childhood, the only portion of life that is within a parent's control, and for the happiness of which he is responsible."

"Pshaw," said Mrs. Robinson, impatiently, "you do attach so much importance to a child's tears. Fan's are dried ere now, I'll answer for it; the dew-drop on the rose is not more evanescent."

"A very pretty simile, which suits those who are careless about causing them," pursued Mr. Langtree; "the thorn upon the rose would be more accurate—tiny but sharp. That childhood's sorrows are evanescent is one of God's providences, for if they were as lasting as they are keen, the earliest years of our lives would be wretched indeed. Let any one look back to their own youth, and, if they have any memory at all, they will remember some of the bitterest griefs they have ever known. If I had children I would certainly study their young hearts and consult their natures more than I think is generally done."

"I wish to Heaven you had, and half a dozen of them, thought Mrs. Robinson, "and then you would soon be cured of these fine notions;" but she only said aloud, "Then I am to dismiss Fanny's masters, and let her run wild by way of securing her this 'sunshine' you talk of."

"You are not to cram her with what she never can digest; force accomplishments upon her for which she has no talent, nor, above all, punish her for having no ear."

"She has ear enough," said Mrs. Robinson, haughtily, "if she only chooses to open them. Perseverance and application are all that are needed to make children learn anything you choose to teach them."

"Then you recognize no original difference in capacities nor peculiar gifts of nature!" remarked Mr. Langtree."

"Certainly I do," replied his sister; "but they are rare—genius of the highest grade, for instance, like beauty. Fanny is no beauty, and I do not expect to make her one; that is a direct gift from Heaven, but," added she, with an expression of the utmost determination, "I *can* make her accomplished, and *I will*."

"In spite of nature and thanks to no one," said Mr. Langtree, laughing. "Well, we will see who will conquer."

Mrs. Robinson was a widow with an only child, the little Fanny, whose education has already been discussed so much at large, and whose career she was resolved should realize the visions that had been disappointed in her own. Like most persons, she determined that all the defects of her own education should be remedied in that of her child. *She* was not accomplish d, therefore Fanny should be, and she had married poor, but so should not Fanny.—With a craving vanity and restless ambition, that nothing had yet satisfied, she attributed all the mortifications she had met with to want of early culture, and believed that she could have sung like a Malibran and talked like a Corinna if her mother had only pursued the system she intended for Fanny, and that had not her parents yielded to her foolish fancy for the first young man that had addressed her, she might now have been at the head of some brilliant establishment where she would have had that distinction her heart panted for. In short, Fanny's belleship and Fanny's marriage were to be that "balm of Gilead" which she had not yet found on earth. Wo to the child whose future is expected to do so much! The different hours were only marked by different studies, and play and relaxation would have been left altogether out of the scheme, had not Mr. Langtree kindly hinted at the bright eyes and glowing tints to be acquired through them alone.

Mr. Langtree saw that all these expectations were probably doomed to disappointment, for his little niece was as like what her father had been, as he recollected him a boy at school, as it was possible to imagine, and certainly never were husband and wife more unlike than Mr. and Mrs. Robinson proved to be. He had been a plain, kind-hearted, honest man, as obtuse and good-humored as his wife was restless and ambitious. They had jogged on together a few years at opposite ends of the chain, which galled her but never troubled him, as he might rather be compared to the anchor of which she was the buoy, the cable of which being suddenly snapped asunder she would have sailed down the stream of time, uncontrolled and unhampered, had she not been arrested by the strong hand of poverty. Small means are great soberers. Mrs. Robinson found herself compelled to cut her pattern to her cloth, that is, live quietly and in comparative obscurity. She had formerly fumed at her husband, but there was no use in chafing now against circumstances.—She had only to submit. Her brother resided with her, and for the sake of his income she was compelled to put up with his advice, which luckily for Fanny, always came to the side of good sense and humanity.

"Well, Fanny love," said her uncle, whose kind heart mourned over the punishment he had unwarily drawn upon her; "dry your eyes. If you would like to go to the opera with me this evening I'll take you."

"No, thank you, uncle," said the little girl; "all those big fiddles make such a noise that they make my head ache."

"Why, you monkey," said Mr. Langtree, laughing, "to call such music 'noise.' No matter, if you do n't want to go, you shant.—If there is any thing else you would like to have you had better speak quick, for I am in good humor now,"

"Oh," said the child, throwing her arms round his neck, "yes, there is the prettiest pattern for working in worsteds at Peses'. It is a little dog with long ears and something in his mouth, I do n't know what exactly," (it would have puzzled older people to determine) and on Fanny went in her description, getting quite excited with the recollection, when suddenly she stopped, and her countenance changed as she said sorrowfully, "but I suppose mamma would not let me work it if you were to give it for me."

"Why not!" inquired her uncle.

"Because," she said, turning her earnest young face toward him, "she never lets me sew. She says it makes me stoop, and besides is a loss of time. Oh," continued she, with animation, "how I mean to sew when I have got through with learning every thing."

Mr. Langtree only laughed and said,

"Well, I am glad you have decided against the opera, for it is beginning to rain."

"Is it!" said Fanny in an accent of disappointment, "oh, I am so sorry! Now I shall not be able to go to Sunday School to-morrow."

"What is to prevent you?"

"Mamma never lets me go in bad weather—she says I will take cold. But I never take cold when I go in the rain to take my dancing lesson, and so I should not think I would now—would you?" she said innocently, turning to her uncle, who only smiled in silence.

And thus Fanny's education went on, and at the age of sixteen she was very much what she had been at six, neither musician nor dancer, speaking French but hating Frenchmen, a simple-hearted, straight-forward good girl, without either taste or talents for society, and loving her uncle Langtree better than any one in the world, and only longing for the time to come when she should be married, that "mother need not fuss about her dress or care how she looked;" for she said to her old confidant, Mr. Langtree,

"Mother always wants me to look better than I can, and there is no use in that, is there?"

"None in the world, I should think," said Mr. Langtree, with a hearty burst of laughter, highly diverted at the form in which Fanny had couched her mother's ambitious and somewhat unreasonable expectations.

CHAPTER II.

The best-laid schemes o' mice and men
Gang aft a-gley,
And lea'e us nought but grief and pain,
For promised joy.—*Burns.*

"That is rather a pretty girl," said young Rives, as he saw a new face in one of our gayest ball-rooms; "who is it?"

"Miss Robinson," replied the person he addressed; "a very nice girl, and, by the way, you are a marrying man and she is just the wife for you. Let me introduce you."

"No, thank you," replied Mr. Rives, "I don't want a daughter of Mrs. Robinson's—I know the mother and that is quite enough."

"Well, and what has that got to do with the matter?" inquired the other. "Because Mrs. Robinson is not to your taste it does not follow that the young lady may not be."

"Yes it does though," replied Mr. Rives; "how can you expect any thing like truth and simplicity from the daughter of such a worldly, ambitious woman as Mrs. Robinson? Of course, the girl is but a second edition of the mother, newer, fresher, and *better got up*, I admit, but still must be the same in essentials."

"Nonsense!" answered the first speaker; "never let yourself be runaway, man, by prejudice founded on theory. I have seen many a simple, true-hearted daughter of an artificial mother, and many an artificial daughter of a simple-minded mother. There is just as apt to be reaction as imitation in such cases, according to the character of the individual. So don't prejudge poor Miss Robinson before you know her. Come and be introduced."

The young man yielded accordingly, and, just as he made his bow, some one happened to be speaking of the performance of the last night's opera, which had been "Lucia de Lammermoor."

"I have not seen it," said Mr. Rives, addressing Fanny. "It is taken from Scott's novel, I presume. Is the plot adhered to throughout?"

"I don't know," replied Fanny, quietly. "I never read the novel."

"Oh, my dear," said Mrs. Robinson, in her most silvery accents, "you are not thinking of what you are saying. You remember the Bride of Lammermoor," and from the inflexion on the words "you remember," Rives saw that Mrs. Robinson meant that Fanny *should* remember whether or no, but Fanny did not take the hint, for she replied—

"It is impossible for me to remember what I never read, mamma, and that I never read the novel I am very sure."

"Then," said Mrs. Robinson playfully, but really vexed that Fanny would, as usual, persist in telling truth in contradiction to her views and hints, which Fanny's frank but not very quick mind never seemed to catch; "then, at least, *don't say so*."

"Why not?" persisted Fanny, opening her eyes in uncomprehending surprise at her mother's advice.

"Why not, indeed?" said the young man, in whose opinion she had risen at once. "I like your frankness, Miss Robinson," and turning to Mrs. Robinson as her daughter spoke to some one else, he said, "such unsophisticated simplicity is worth all the learning in the world.—Why would you destroy it?"

"It may *take*," thought Mrs. Robinson, struck with the idea that Fanny's simplicity might charm. "There are some men who like that kind of thing," and, for the first time, the mother was consoled for the daughter's truth; that truth which she had hitherto regarded as a terrible stumbling block in the way of her success, for it must be admitted that Fanny's frankness bordered on brusquerie, and that, spite of all her mother's training, she was often absolutely blunt. But the contrast between the mother and daughter took most so by surprise, that few blamed as inelegant what they found so refreshing. Music was naturally touched on in the course of conversation, and he said,

"You are a musician, Miss Robinson?" to which Mrs. Robinson replied,

"Oh, yes," with a decision of manner that implied that she was a proficient.

"Only after a fashion, Mr Rives," said Fanny, smiling. "My music does not amount to much—I have no ear."

Mrs. Robinson was really vexed, and took Fanny to task afterward for such unnecessary frankness.

"There is no use, Fanny," she said angrily, "in telling every one what you don't know, particularly as you never tell what you do. Really it is too hard, after all the money I have spent upon your music, that you should not have even the reputation of it."

"I am sure, mamma," said Fanny, good humoredly, "you need not reproach me with the expense of it, for certainly I dropped more tears than you have dollars over that old piano. I think it has cost me the most of the two."

And so they went on; Mrs. Robinson telling fibs which Fanny always contradicted, to the great amusement of their friends, who could not help often smiling at Fanny's interposing with "oh, mother, how can you say so?" or "dear, mother, how you forget," when Mrs. Robinson was weaving up some tissue that only wanted truth to be very fine."

Mr. Rives seemed quite taken, and more even by Fanny's ignorance than by her acquirements; for the one he had been prepared, but the other was avowed with such naivete that he thought it charming. There was nothing brilliant about him in the way of a match, and therefore Mrs. Robinson did not pay much attention to his admiration for Fanny, and consequently was taken quite by surprise in the course of some months by his offering hand and heart with all the earnestness of serious affection. It was a surprise however that had nothing of disagreeable in it, as it had been a part of Mrs. Robinson's expectations that Fanny should reject some two or three before she finally decided, and young Rives Mrs. Robinson thought a very creditable offer to *refuse*. But how was the feeling heightened, and that any thing but pleasantly, when she found that Fanny had no idea of refusing him. On the contrary, she stoutly persisted that she liked him, and saw no reason why she should not marry him, and appealed as usual to Uncle Langtree for support and countenance, and begged his intercession.

"Why, really, Cornelia," said he, "I see no reasonable ground for your disapprobation. Rives is a young man of good character, and in good business, and, if Fanny likes him, I see every prospect for her happiness."

"Is this then to be the end of all my pains, all my toiling," said Mrs. Robinson with bitterness, "that Fanny is to settle down thus, without either fortune or distinction? Fanny," she said, and the tears started to her eyes, "I did hope to see you at the head of such an establishment as Melville's. But my whole life has been a disappointment—and this is the bitterest of them all."

Fanny was touched by her mother's evident distress, and she said more gently—"But mamma, I do not want such an establishment as that. You know I have no taste for display."

"Come, Fanny," said her uncle, "What is your beau ideal? Let us have it. Love in a cottage?"

"No," said Fanny laughing; "love in a nice, pretty little two story house, well furnished and supplied with every comfort. And, uncle," she continued with animation, "when you come to drink tea with me, I'll give you the nicest soft waffles you ever ate yet."

There was something so prosaic, so unsentimental, yet so rational in this speech, that Mr. Langtree could not restrain laughter, which was "long and loud," without any control.

"'Pon my word, Fanny, I should not think there was much danger of your being disappointed in *your* visions. I think they are such as mortality may attain. Love and soft waffles, hey! 'Pains and penitence' have had the effect I always prophesied. However, Fan, if you are a bit of an epicure, you'll only make the better housekeeper."

And Fanny being called from the room, Mr. Langtree turned to his sister and said—

"Cornelia, I would not advise you to oppose this marriage. You had better yield with a good grace, for yield you'll *have* to in the end, and what must be done at last had better be done at first. When two young people have made up their minds, and there is no reasonable objection to their wishes, depend upon it, they will have their own way. Besides, I think myself that you ought rather to be pleased than otherwise. It is not a brilliant match, I admit; but yet, I do not think Fanny's chance of making such a conquest very probable. I certainly love Fan dearly. She is a good girl, but no beauty, and not what I should call very attractive. If you do'nt want her to be an old maid, you had better let her marry Frank Rives."

This was coming to the point, and a point, too, which made Mrs. Robinson shudder. Such doubts and fears had thrilled her own bosom before now, and Mr. Langtree sent them home with a shock that brought her to her reason at once. She sighed heavily as she said—

"Well, if you say it must be, so be it. I will not oppose, although I cannot approve it."

"He that ruleth his own spirit is greater than he that taketh a city." Mrs. Robinson had often felt equal to the "taking the city," for she had resolution and energy sufficient for such an emergency; but the "ruling her own spirit" was a task she had never attempted, whether as a feat beyond her own powers or beneath them we do not undertake to say.

Her consent was given, however, and the thing settled, but no sooner was it settled than she became, as her servants expressed it, "so cross there was no living in the house with her." Nothing went right, nothing pleased her. She was indignant at being congratulated, and vexed when she was not. Mr. Langtree saw that this irritation of spirit would not subside until the marriage was over, and therefore backed Mr. Rives in his petition for naming an early day; and Fanny being only in too great a hurry to get away and take refuge in her own house, the affair was soon arranged, the wedding over and Fanny gone.

Mrs. Robinson sat down and cried heartily as the bridal carriage drove off, but whether her tears were shed for Fanny or herself she could not perhaps have told even while she wept. It was the termination of many a bright dream and brilliant vison, the rainbow ending in the shower.

A few weeks passed away, and Mrs. Robinson and Mr. Langtree were to dine with Fanny. Her husband expected several strangers, and this being her first dinner, was, of course, quite an event in her domestic economy. But, alas! when it made its appearance, that it was the *first* was very evident. The soup was miserable, the fish half boiled. Roast turkey boldly faced roast venison, and the currant jelly was forgotten. In short, it was a dinner of mistakes. Mr. Rives cast an expressive look, half distress and half reproach, at his young wife, who colored crimson, and in her embarrassment said "No, thank you," not hearing what was said, to some one who asked her to take wine.

She left the table mentally resolving to get Miss Leslie's Book on Cookery before she slept, and never again to trust her husband's temper or her own comfort to the native skill of a new cook.

"Well, Fanny," said Mrs. Robinson to her daughter, after they withdrew to the drawing-room, "I think your husband must have been proud to hear you conversing at the head of your table to foreigners in their own language."

"He might have been," she replied sorrowfull, "if he had not been so ashamed of the dinner—but I rather think if he had said frankly what he thought he would have said, 'there was no accomplishment like cooking.'"

"Mr. Rives did not expect to find a cook in my daughter,' said Mrs. Robinson haughtily.

"No, certainly not," replied the young wife, "but every mistress of a family should know how to *direct*, and *that* I mean to set about learning at once. Ah! Uncle Charles," she continued, as her mother turned away, "do you remember how often I used to say that I should be glad to be married, if it were only to be done with my education, and here I am just beginning, at the useful part of it at least. You would laugh at me of an evening stitching coarse wristbands and cutting up old calico for the sake of learning how to sew and shape."

"Take comfort, Fanny," said her uncle kindly, "these things are easily learnt, and though your husband was mortified to-day, depend upon it, he would have been more so if everything had been perfect on his table and his wife had shown herself a mere domestic drudge."

"That is true," said Fanny, brightening, and, as you say, it is easily learnt. What comes *au naturel* comes readily."

"Fanny seems very happy," said Mr. Langtree, as he walked home with Mrs. Robinson.

"Yes," she answered, "very," but her tone was so dispirited and sad, that her brother saw that the conviction gave her little comfort, for though Fanny was happy it was not in her way, and she could not comprehend the fact.

"And what should you ask more," continued he, "than her happiness? You did all you could to give her other tastes, but she is as God made her."

"I know what you have always thought," said Mrs. Robinson; "and though in some particulars I may have erred, yet upon the whole, I think, I have been in the right. Without all the pains and education that have been bestowed upon Fanny she would have been, it must be confessed, very home-spun."

"There is a great deal in that," replied Mr. Langtree, more struck than he had ever been before by any argument of his sister in favor of her views, "but after all nature is a good model. Cultivation improves, forcing spoils her. Children are like plants, the sun and air and some pruning, and a fair opportunity, are what they require; but *forced* fruits and flowers have no second bloom or racy flavor, and I think the present system of cramming produces parallel effects." [Graham's Mag.

ELECTRO-MAGNETIC TELEGRAPH. In the paper marked I, will be found a description of the electro-magnetic telegraph, illustrated by plates, in language so familiar as to enable any person to understand one of the great improvements of the age—one that is destined to exercise a great, and, it is believed, happy effect in the transmission of intelligence from one section of the country to another. Experiments, already made in England and on the continent, leave no doubt of its practicability; and this will ere long be further tested on the railroad route between Washington and Baltimore.

The choice as to the mode of communication by wires placed within leaden pipes under ground or through similar wires suspended in the air, has occasioned much perplexity to the scientific; but the latter will probably be found much the most economical in its first structure, as well as in the facility of repair. The rapidity of communication is truly astonishing; it is instantaneous. The rate at which the electro-magnetic fluid passes according to Mr. Wheatstone, is 288,000 miles (equal to 11 1-2 times round the globe) in one second. We see the "streak" of lightning in the heavens, but it leaves no trace; the stream of electricity has passed in less than the twinkling of an eye, and is gone far beyond our sight. In the same manner, with equal swiftness, the electro-magnetic fluid unerringly conveys the intelligence intrusted to its operation.

Foreigners are now claiming the merit of the invention to reduce the discovery to practice; yet history it is believed, will hereafter accredit the highest and most deserved commendation to one of our countrymen.

A new field is thus laid open for researches of science, and new discoveries may thus be expected. Experimeuts have already been made in the country, with wires of 160 miles in length, insulated in coils, with perfect success. A small battery of 100 pairs of plates was sufficient for the operation of the whole distance. In effecting the transmission of intelligence by the telegraph, the artificial magnet, (see the paper I, above mentioned,) created by electricity, sets in motion an apparatus, which gives on paper certain characters representing letters of the alphabet. Communications are thus recorded, either by day or night, on a revolving cylinder, without even superintendence, and may be transcribed at leisure. The medium employed is simply a copper wire insulated and extended on posts, at an expense not exceeding $150 per mile. It is confidently believed the proprietors will thus connect their dwellings with the places of their mechanical operations. How easily, for instance, could Boston and Lowell be thus connected?—The same posts too, would answer for many lines of communication. Each wire, however, must be insulated; and, strange as it may seem, if two wires are placed horizontally at some distance apart, and one is charged, a similar effect will be produced on the other.

Among the most curious effects attending this discovery is the transmission of intelligence, through a single wire, at the same time, from opposite points. Thus, on a wire reaching from Washington to Baltimore, a message, by electricity, will pass another in a contrary direction, turning as it were,) without any detention. Like the rays of light, electricity too is extremely subtle. Nor is the fact less astonishing, that the ground itself is a good conductor, and supplies the place of another wire, which is necessary in ordinary cases before any effect is produced.

AGENCY IN EUROPE.

AN EXPERIMENT.

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BRUSSELS, IMPERIAL THREE PLY, INGRAIN, and PAINTED } **CARPETS,**

is larger and better than any other in the city, *and we can sell a better and more beautiful Carpet for the same money.*

We earnestly invite all citizens and strangers to visit our Establishment. We shall freely show our store and goods, whether they desire to become purchasers or not, and endeavor in every way to render our WAREHOUSE more worthy than ever of its former liberal patronage.

ONE PRICE

STRICTLY ADHERED TO.

HENRY PETTES & CO.

224 *Washington St., Corner of Summer St.,*

BOSTON.

DANIELL & CO.,

201 WASHINGTON STREET.

HAVING completed the alterations in their Store would give

NOTICE TO THEIR CUSTOMERS,

that they have again opened with a

Fresh Stock of Spring Goods,

and they will receive by future arrivals of the

STEAMSHIPS AND FRENCH PACKETS,

every new style of

LONDON AND PARIS GOODS.

They have added to their establishment a large

SHAWL ROOM,

and will be enabled to offer as handsome an assortment of SHAWLS as can be found in the city.

A beautiful assortment of new styles

COL'D DRESS SILKS.

Superior make of *Black and Blue Black SILKS AND BOMBAZINES, RICH MOUSLIN DE LAINES, BARAGES, BALZORINES, ADRIANOPLES, PRINTED MUSLINS, LAWNS, &c. &c.*

They still keep their usual stock of LINENS, and having paid particular attention to this article for several years, they feel confident that the styles they offer are such as will give satisfaction.

Constantly on hand every article of

MOURNING GOODS.

COTTONS and FLANNELS of the best manufacture.

LINEN CAMBRIC HDKFS, of every price and quality.

BLANKETS QUILTS, LINEN DAMASKS, and DAMASK TABLE CLOTHS, NAPKINS, and every other article of

HOUSEKEEPING GOODS.

Purchasers may depend upon buying every article as low as it can be obtained in any other Store in the city. The lowest price will always be named, as ONE PRICE is strictly adhered to.

DANIELL & CO.,

WHOLESALE AND RETAIL DEALERS,

201 WASHINGTON STREET.

ap20

BOOTS AND SHOES! SPRING AND SUMMER STYLES. *Theo. H. Bell* would respectfully inform his friends and the public in general, that he has just received a large and beautiful assortment of Ladies', Gents, Misses, Boys' and Childrens' BOOTS and SHOES, of every description, style and quality—consisting in part, viz:

Ladies Kid and Morocco Buskins,
do Light Bronze and Green do,
do Kid and Morocco Spring Heel Ties,
do do do R. R. do,
do Morocco Kid Slippers,
do Gaiter Shoes, of every description,
do Bronze, Light and Black Gaiter Boots,
do Toilet Slippers, &c. &c. &c.
Gents fine Calf sewed Boots,
do medium do do do
do common do do do
do fine Goat Skin do do
do Calf pegged do,
do common do do do,
do high cut sewed Calf Shoes,
do Goat, Cloth and Kid Gaiters,
do Walking Pumps, Slippers, &c. &c.
Boys' Calf sewed and peg'd Boots,
do Calf high cut sewed and peg'd Shoes,
do Walking Pumps and Slippers,
Misses Kid, Morocco, Bronze, Light and Leather Buskins and Ties,
do Slippers, Gaiter Shoes, &c. &c.

A very large and extensive assortment of CHILDRENS' SHOES, of almost an endless variety, style and quality. All of which will be sold at as *low prices* as can be purchased at any other establishment in the city. It has always been the aim of the subscriber to procure the *very best* of WORK and STOCK, thereby to give satisfaction to *all* who may favor him with their patronage. He thinks his stock this season offers to his customers something superior even in the BOOT and SHOE line than heretofore. 155 Washington st., opposite the Old South Church. 3mis mh23

REMOVAL. BARRETT'S DYE HOUSE.—The office of this establishment has been removed from 35 Cornhill to 140 Washington, opposite school street, Boston.

Grateful for the patronage heretofore received, the proprietors beg leave to say, that no exertion will be spared to merit its continuance.

N. B. Goods dyed as low as at any other place, and returned in as short time. m25

39TH EDITION GREENWOOD'S HYMNS. A Co lection of Psalms and Hymns for Christian Worship. Thirty-ninth edition just published, and for sale by JAMES MUNROE & CO., 134 Washington st, at 62½ cents single, fresh binding. ap27

BEAUTIFUL MINIATURE BOOKS. The Cyprus Wreath; Lyric Gems; Poetry of Feeling; Private Hours; Knowledge of God; Flower Vase; The Marriage Ring; Poetry of Love; Bible and Closet; Casket of Jewels; Pocket Companions; Matins and Vespers. For sale at

ap27 SIMPKINS'S, 21 Tremont Row.

MEDICATED

Vapor Bath Establishment,

—AND—

ASYLUM FOR THE SICK,

No. 12 Franklin Street, Boston.

DR. M. M. MILES would respectfully inform the public, that his house is situated in one of the most pleasant, quiet and central streets in the city, which he has fitted up with every regard to the accommodation of the invalid. Patients are always under his immediate care, and can be boarded at a reasonable rate while they may wish to remain at his house. All who may patronize this establishment can depend upon thorough medical treatment; and every means will be used to render their situation pleasant, and to effect a cure in the shortest possible time.

He has likewise secured the services of Mr HENRY B. MAY, as an assistant.

Ladies who may wish to enjoy the luxuries of this celebrated Vapor Bath, or who may require medical aid will be waited upon by accommodating Female Attendants and the best of Nurses. Their department is entirely disconnected from that of the Gentlemen.

Dr Miles has made the study of Medicated Baths a part of his medical education: and he has found by long experience, that the Whitlaw Medicated Vapor Bath is one of the most efficacious agents ever invented for removing every kind of disease that preys upon the human system; and in connection with other appropriate medicines, it will effect a permanent cure in all cases within the reach of human skill; and it has proved a remedy in hundreds of cases, when every thing else has failed. This is particularly the case with chronic diseases, like the following, viz: salt rheum, scrofula, rhematism, gout, palsy, neuralgia, tic doloreux, nervous irritability, painful and diseased eyes, sore throat, diseases of the liver, dyspepsia, costiveness, pimpled face, ring worms, erysipelas, obstinate glandular affections, drops, consumption, (phtisis pulmonalis,) and all cutaneous diseases. The lungs are reached by inhaling the vapor of the Bath, and this will often restore them to health. The vapor of the materials used cleanses and strengthens the skin, that extensive organ which nature has provided for removing injurious matter from the system.

The Medicated Vapor Baths are moreover esteemed a great luxury by many who have no particular disease, being far superior to any other kind of Bath. They are varied, to adapt them to various constitutions and diseases; and they may be advantageously taken by all, from the most athletic and robust, down to the most delicate and feeble, without apprehension of taking cold; the use of them proving a tonic, and consequently invigorating and fortifying the system; but they should be saved from the hands of quacks and ignorant men, with as much care as we would rescue pearls from the trampling of swine. They are highly recommended by some of the first Physicians in this country and in Europe. Patients can take them under the advice of their own Physicians, and rely upon their directions being rigidly adhered to.

He is agent for the sale of Hicks & Miner's Portable Vapor Bath, which can be medicated in a few minutes with Sulphur, Chlorine, Sulphuret of Iodine, Soda and Potash; Vegetables and essential oils. It contains all the elements of its operation within itself—It is well recommended by Physicians of the highest standing throughout the country—Patronized by the New York City Hospital, and gives entire satisfaction wherever it has been introduced. Circulars containing certificates and directions are furnished with each Bath.

These Baths can be administered to persons who may be confined at their houses in the city and vicinity.

REFERENCES.

Phineas Capen, Esq. Probate Office,	Boston.
Nathaniel Rogers, Marlboro' Hotel,	"
George G. Smith, 186 Washington street,	"
John N. Bradley, 16 State street,	"
L. A. Huntington, 76 Washington street,	"
Samuel H. Gregory, 25 Court street,	"
A. Ball, M. D., 34 Tremont Row,	"
J. Tucker, M. D., 4 Hamilton place,	"
E. G. Tucker, M. D., 4 Hamilton place,	"
Daniel Mann, M. D., 20 Washington street, Salem.	
Kimball & Butterfield, Editors of the Essex County Whig, 9 North Common street, Lynn.	
S. Newman, Esq,	Newburyport.
Philip Cushing,	"

my25

SPRING GOODS.

C. MESSINGER

RESPECTFULLY invites the attention of purchasers to his Large Stock of Housekeeping and other

DRY GOODS,

At 177 Washington Street,

Where he is daily receiving new Spring Goods from Auction and otherwise, which he engages shall be sold at the *Lowest Market Prices,* comprising a great variety of

LINENS,

—of different textures—such as—

5-4, 6-4, 10-4, 12-4 Linen Sheetings,
Pillow Case Linens, 7-8 and 4-4 Linen Shirtings,
Richardson's undressed Linens,
6-4 to 10-4 Linen Damasks,
6-4 to 10-4 Linen Damask Table Cloths,
Satin Damasks and Cloths,
Satin Damask Napkins, Damask Doylies,
Bird's-eye Diaper, Scotch Diaper,
Shaker Diaper, Russia Diaper, Huccabuc Diaper.

CRASH—Brown damask Table Cloths, brown damask Crumb Cloths.

DOWLAS—Window Shade Linen, Linen Cambrics, Linen Cambric Hdkfs, Linen Lawns, brown and slate Linens.

Also, embossed Table Covers, do Piano do, Worsted Damask do, colored cotton do, Toilet Table Covers, Fruit Doylies.

BATH WHITNEY AND ROSE BLANKETS—Crib Blankets, Power Loom Quilts, Imperial Quilts, Counterpanes, Comforters, Furniture Dimoty, Cotton Fringes, Tickings, Jeans, Drillings, Cambric and Muslins, Bishop Lawns, stripe and check Muslins.

COTTON SHEETINGS and SHIRTINGS, from the best manufactures.

3-4, 7-8, 4-4, 5-4, 6-4 UNSHRINKING FLANNELS, English Flannels, Gauze Flannels.

DRESS and CLOAK GOODS—French and Italian Silks, Alepines, Mouslin de Laines, Alpaccas, Prints and Ginghams, Thibet Cloths, Victoria Robes, Indiana Cloths, &c. &c. &c.

Also, BROADCLOTHS AND CASSIMERES, Summer Stuffs, for Gent's and Childrens' wear.

VESTINGS, &c. &c. tf mh23

A CARD TO INVALIDS. SILAS DURKEE, M. D., Member of the Massachusetts Medical Society, and of the Boston Medical Association, has taken the large and convenient house No. 26 Howard street, Boston, and fitted it up as a PRIVATE HOSPITAL for INVALIDS.

In important and difficult cases, the services of the most skilful and experienced physicians in the city will be had in consultation: and patients who place themselves under the care of Dr. D., and who wish to avail themselves of the advantages of a private Hospital, may be assured that every effort will be made for their comfort and well being.

An apartment has been fitted up with apparatus for administering the *Iodine Bath and Sulphur Bath*, as they are now given at the principal hospitals of London and Paris. The effect of these baths upon the system is similar to that of the warm springs of Virginia, and the Iodine fountain of Saratoga, and they are often entirely efficacious in the cure of many complaints of long standing, which have resisted the ordinary modes of treatment.

☞ Terms $6 to $12 per week. j10

AT WHOLESALE.

WOOLLEN, Worsted, Merino, Cotton and Linen Knitting Yarn;
Cotton and Linen Threads, all kinds;
Taylor's, Coat's and Findlay's white, and Gearey's colored Spool Cotton;
Sewing and Saddler's Silk and Twist;
Superior